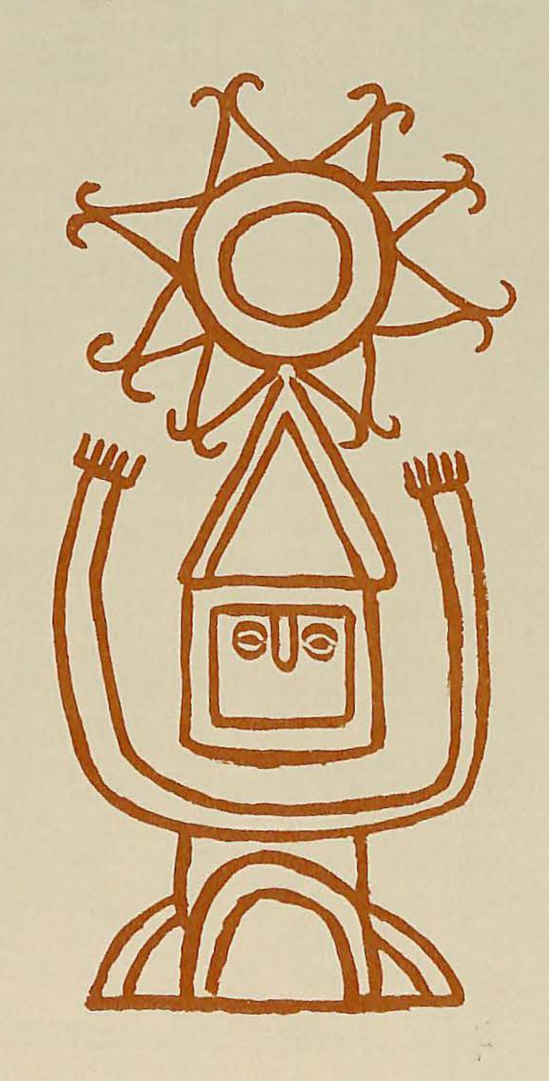
CONSTELLATIONAL ASTROLOGY



ROBERT DE LUCE

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According to the Hindu System

ROBERT DE LUCE

1963

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FOREWORD

This book on the Hindu, or constellational, system of astrology has been in preparation for the greater portion of my life, although it was not a consciously held aim until relatively recent years. My first studies in astrology, accompanied by interest in Eastern philosophies, began about the turn of the century. But it was not until some thirty years later that the material presented here took embryonic form. Initial preparation involved the study of Sanskrit, following which was a two year period (1936-1938) of travel in Europe, the Middle East, and India, for the purpose of conferring with astrologers of both West and East. A basic portion of the ultimate fruits of these endeavors first appeared as correspondence courses in Hindu astrology during the post World War II period.

Horoscopy based upon the constellations rather than the signs of the zodiac has only recently become of popular interest in Western astrological circles. Time, bringing further familiarity with the two systems, will reveal the value inherent in both, and their respective applicability. Western astrologers have yet to learn the implacable law of Karma as written in the stars. I do not know what Hindu astrologers have to learn from the West, unless perhaps our version of Horary astrology.

The veracity of the Hindu system in modern times is contingent upon a very important point: the *ayanamsha*—a term designating the number of years which have elapsed since 0° Aries in the constellations last coincided with 0° Aries in the signs. The ayanamsha currently used by both Hindu and Western astrologers ranges from 18° to 22°, and appears to be based on the assumption that the foremost ancient Hindu astrological authority, Varaha Mihira, lived only about fifteen to seventeen hundred years ago. My own researches, and countless test cases, have persuaded me to accept as probable fact that Varaha Mihira actually lived about the time of Christ. I am indebted to one of my Hindu colleagues for the clue which led me to the ayanamsha which is used in this book, although he himself does not employ it. The simple fact is that it has "proven out," most noteworthily in calculating the length of life of Queen Victoria and Louis Napoleon the III.

Naturally, a work of this scope could not have been accomplished without the inspiration, guidance and assistance of many persons. My heartfelt gratitude is here expressed to the astrologers in India who were so helpful in my quest, particularly V. Subrahmanya Sastri and Bal Gangadhar Tilak, both of whom became friends as well as mentors. It is also fitting to express my thanks to Miss Judith Tyberg, who first taught me Sanskrit, for without this knowledge it would not have been possible to study the ancient Hindu texts, many of which are yet untranslated.

Also I am grateful for the assistance given by Vallejo Teater, who first came to me in 1947 to study astrology, remained to learn the Hindu method, and became a valued co-worker in organizing the material for *Constellational Astrology*. It would not be fitting to leave unmentioned the indefatigable labors performed by my deceased wife, Dorothea, particularly her work on the correspondence courses in Hindu astrology and the calculations involved in many of the Tables and Schedules used in this book. Nor should I omit giving thanks to my present wife, Grace, who has done the editing and final typing, and along the way confronted me with the necessity of clarifying certain points not sufficiently clear in the text. Grace, like Dorothea and Val Teater, came into my life as a student of astrology. Without the combined help of these three, the book would have remained a Neptunian dream!

A final word to the prospective Western reader: basic understanding of the structure and techniques of astrology is a pre-requisite to the study of *Constellational Astrology*. The text would be meaningless otherwise, inasmuch as the zodiac of the constellations and the zodiac of the signs have a definite bearing upon one another. Although this book is primarily addressed to Western astrologers, it is my hope that my Eastern colleagues will find interest in this major effort to construct a bridge of understanding between adherents of the two systems.

ROBERT DE LUCE

Los Angeles, 1963

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PART ONE

INTRODUCTION

THERE ARE TWO MAJOR SYSTEMS of astrology, each complete within itself, and each based upon a different concept of the beginning point of the zodiac. The Western system uses a zodiac which starts with 0° Aries, that point when the Sun in its northern transit crosses the celestial equator, termed the vernal equinox, when day and night are equal. The Sun reaches its ultimate northerly movement at 0° Cancer, bringing the summer solstice and the longest day of the year. Reversing this apparent movement, the Sun then proceeds southward, crossing the celestial equator at 0° Libra, marking the autumnal equinox, when day and night are again equal, and reaches its southernmost point at 0° Capricorn, known as the winter solstice and the longest night in the year. (Summer and winter solstices are of course the reverse in the southern hemisphere.)

Thus the cycle of the year as conceived in the Western zodiac is seasonal, and the cardinal points, i.e., the solstices and equinoxes, mark the beginnings of the seasons. This cycle is divided into twelve equal parts called signs, consisting of 30° each. Cardinal signs (Aries, Cancer, Libra, Capricorn) designate the beginnings of the seasons. Fixed signs (Taurus, Leo, Scorpio, Aquarius) mark the continuation of the seasons. Mutable signs (Gemini, Virgo, Sagittarius, Pisces) represent the periods of change which lead back to the cardinal points.

The other system, termed constellational astrology, uses twelve constellations of 30° each as divisions of the Sun's yearly travel through the ecliptic. Since the constellations are fixed, or immovable, they do not coincide with the movement of the Sun across the ecliptic points except at extremely long intervals of time. Constellational astrology is the system used in India. Sanskrit texts still extant indicate this system to be the older of the two.

Both systems use a division of twelve equal parts, and the symbolic names of these twelve divisions are similar in meaning and influence. However, because of the astronomical phenomenon known as precession of the equinoxes, the Western zodiac, with its beginning point at 0° of the sign Aries, continues to move backward at the mean rate of 50¼″ per year, while the Hindu system retains a zodiac which remains the same at all times. Thus the two zodiacs are not the same, posing the question: Which is correct or the more accurate?

It may be said that both systems are valid, but apply to different philosophical and spiritual activity and ideals. In traditional India, life was patterned by a subordination of the individual to the family unit and the caste system. Caste combined the functions of a labor union, a cooperative venture, a community church and a town hall with its council. Until recently, to be "outcast" was equivalent to being condemned to suicide or death by starvation or lack of attention.

Western culture has emphasized the individual as the social unit; admiring the self-made man, and basing its sociological and philosophical outlook upon approval of personal initiative. There are, of course, exceptions to this general concept, but as a rule this society judges a person upon his ability as an individual and not upon his caste or antecedents.

Oriental cultures have long been preoccupied with the intangible values of the spirit which lead to a passive acceptance of the changes in the material world about them. Western culture is absorbed with the active challenging of fate in the form of improvement of the human situation, which of necessity begins with the improvement of the condition of the individual. To the Oriental mind, Western man appears aggressive and materialistic, whereas Western man considers the Oriental as passive and fatalistic, little concerned by the

conditions of his environment or in changing it. Such simplified distinctions are inadequate and not necessarily true. The logical answer to this dichotomy lies in an interpretation of the relation and value of the soul to the body, which the two systems of astrology treat and seek to balance in the life of the individual.

It is important to understand this duality in attempting a comparison of these two systems. One treats of man as a creator on the material plane, while the other regards him as a spiritual being inevitably conditioned by a universal system consisting of infinite causes and effects, actions, reactions, and ultimate balances.

Only through both concepts of man can he be really understood. Effects of the material world are everywhere in evidence, but the motives underlying and producing activities in the material world are deep-seated, deriving from man's spiritual make-up and impregnated upon his character and psyche as a result of his karmic necessities. Astrology based upon the constellations does not lack practical application. On the contrary, it deals with many explicit details of the material fortune which may be outlined and foreseen from the natal horoscope due to the accuracy of calculation and the multiplicity of its approaches. Many of these matters cannot be determined by the methods of delineation normally used in Western astrology.

Hindu astrologers are accustomed to giving minute descriptions of the native's life, such as the situation surrounding his birth, the house, number of persons in attendance, and other matters of ritualistic import. He may delineate outstanding events in the life of the parents, children and relatives. And more significantly, he does not hesitate to treat of the client's previous lives: the karma to be reaped in this life and possible accumulation of merit or demerit in preparation for other states of existence after death of the present body. In this respect, Hindu astrology ranges in scope to include not only the present existence, but the steps necessary for Mooksha (emancipation), which is the ultimate cause of change, or karmic activity. Thus the Hindu astrologer acts not only as advisor in practical or material affairs, but counsels his client as to proper adjustment to the karma of his soul condition and those actions which might enable him to change the direction of this karma and channel it into more spiritual manifestations.

Karma, with its doctrine of reincarnation, is the core of Hindu astrology, which the majority of Hindus accept implicitly. Karma in this life is the result of thoughts, words or deeds in former lives. Violent actions or cruelty in one life begets accidents, acute inflammatory diseases, oppression by enemies or tyrants in the next life. Like begets like, but not in exact correspondence. Each action creates its own result through cosmic justice. Lack of discipline or character engenders further conditions which promote weaknesses or the sufferings resulting from them, and thus make it more difficult to attain positive attitudes; whereas adherence to cosmic law creates strength and conditions which increase this virtue in the next life, and thus enables the ego to avoid further punishment due to its ignorance or violation of spiritual values.

Viewed in this light, the catastrophes and seemingly unjust conditions of life are not results of chance or whim of the gods, but stem from implacable cosmic law. In essence it seems fatalistic, but careful consideration indicates that karma can be modified, just as in the *Bhagavad-Gita*, the Lord Krishna says to Arjuna, "As the burning fire reduces fuel to ashes, so does wisdom reduce karma to ashes."

Hindu astrologers prefer the fixed zodiac of the constellations to the movable zodiac of the signs because it is more suitable for revealing karma. Due to the precession of the equinoxes, the two systems coincide only every 26,000 years. To use the sign zodiac for karmic delineation would only result in inaccuracies and confusions.

At some time near the beginning of the Christian era the constellations and the signs coincided, so that the vernal equinox occurred at 0° of the constellation Aries. Signs and constellations then had the same names, rulers and characteristics However, the precessional rate of the vernal equinox, beginning at 0° in the sign Aries, has, as already noted, a mean rate of 50¼″ per year, or about 1° in 72 years. In approximately 2170 years this accumulation of difference results in 30°, or one complete sign, so that the fixed stars of the constellations appear to have moved one sign ahead during this interval of time. In every 26,000 years this precession completes the entire circle of the zodiac and returns to the point when 0° Aries of the signs and of the constellations once again coincide.

These periods of 2170 years in which it takes the vernal equinox to move back one complete constellation are properly termed Ages. When the vernal equinox occurred in the constellation Taurus there was the Taurean Age, characterized by Egyptian civilization. This was followed by the Arian Age, during which time Moses led his people out of bondage (in Egypt), and gave the Israelites the Ten Commandments. The Christian era was initiated when the vernal equinox occurred in both the sign and constellation at 0° Aries, and began moving "backward" through the constellation Pisces, giving us the Picean Age. Since the Spring

equinox is now occurring in the early degrees of the constellation Pisces, and will soon be moving into Aquarius, we know that the Aquarian Age is at hand.

This movable, or sign zodiac is a pictorial analysis of the Sun's function in relation to the Earth as it makes the yearly cycle of the seasons. It is analogous to the intellect which apparently can be employed to modify the action of the Will. The zodiac of the constellations describes man's spiritual status expressed through the subconscious mind, creating the limitations of his intelligence, revealing his compulsions, obsessions, passions and drives, as well as his fundamental psychic pattern which must be adjusted to family, society, religion and the natural elements. Signs indicate what man might wish to do, while constellations indicate what he is obliged to do from karmic necessity. It might be said that the two systems represent the Dr. Jekyl and Mr. Hyde in each person.

Experience has taught that failure to understand or recognize this dual nature in man leads to great unhappiness. Each zodiac expresses itself in various functions of the body (the signs through the brain, sensory apparatus; the constellations through the endocrine glands, the autonomic nervous system, etc.). It is vital for mental and physical health that the inner and outer natures work in harmony. The study of these two systems of astrology provides valuable clues as to the methods and means whereby this most important co-operation can be achieved.

THE AYANAMSHA

The difference in longitude between the 0° Aries point of the constellations and the 0° Aries point of the signs (vernal equinox) is referred to by the Hindus as the ayanamsha, from the Sanskrit words, ayana, meaning "season of the year," and amsha, which means "a portion." The ayanamsha is used to calculate the constellational longitude of a celestial body or point when its position in sign longitude is known, such as is given in Western ephemerides.

An ayanamsha is calculated by using the time elapsed between any given event and the date when the signs and constellations coincided in 0° Aries. *The American Ephemeris and Nautical Almanac*, gives the formula for calculating the rate of precession for any calendar year as 50.2564″ plus T (minus 1900), times 0.000222″. In this formula, "T" means the calendar year for which the precession is desired.* Since this rate changes very slowly, the mean yearly rate of 50¼″ may be used for the next three hundred years. However, in calculating the ayanamsha for longer periods, such as several hundred or a thousand years, it would be necessary to follow the formula given to obtain more exact results.

From the preceding method for determining the ayanamsha it may be seen that it is necessary to know the date on which the beginning point of the signs and constellations coincided. In India today there is disagreement among astrologers as to the date of zero ayanamsha. Presumably for religious and metaphysical reasons it has been hidden in order to exclude those who are not properly initiated to possess this essential key to the vital secrets of scientific astrology. Personal research, including eighteen months in India at such centers of astrological culture as Madras, Tanjore, Bombay, Ujjain, Jaipore, Benares and Kashmere, combined with other astronomical and historical data, has been the basis of the ayanamsha used in this text and the evidence supporting it.

Astrologers generally agree that the passage of the equinox from one constellation to another produces an alteration in mass consciousness, resulting in changes in cultural attitudes, religious beliefs and institutions. No date in the history of the past two thousand years is so indicative of such changes as the period in which the birth of Christ occurred (Jesus of Nazareth). The archetypal symbol of the fish is frequently found in the New Testament, which in itself would seem to verify the theory that the equinox had changed from Aries to Pisces at that time. One of Christ's first miracles was the feeding of the multitude on five loaves and two fishes. He called fishermen to follow Him, and sent them out to be fishers of men. As the Lamb of God (Aries), He was sacrificed to make way for the new dispensation. The Age that followed His birth has been rightly termed Piscean.

Ancient man used waterways as means of exploring and contacting the world about him, but this was necessarily limited in range due to dependence on primitive craft; his journeys were confined to rivers and shorelines. It was in the Piscean Age that Norsemen and Mediterranean peoples ventured to cross large bodies of water, their Jupiterean curiosity culminating in the great maritime discoveries of the 15th and 16th centuries. The conquest of the sea was facilitated by such inventions as the compass, sextant, the keel and rudder which made it possible to sail against the wind, and finally in more recent times, the steam engine and screw propeller were introduced to make ocean travel not only reliable, but to link the ports of the world in a vast network serving commerce.

Many other manifestations of the Piscean Age are similarly positive in nature. The elevation of the status of women, for example — Pisces being a feminine constellation. Jupiter's influence as ruler of Pisces is seen in the concept of humanism with its ideal of social responsibilities. During this period there has also been the development of salesmanship, either on the religious level (evangelism), or in merchandising. The rise of the merchant class created the necessity for standards of measurement and exchange suitable to all countries, and brought into being banking systems, international law and diplomacy, all of which are of a Jupiterean nature.

The negative aspect of Jupiter may be seen in the general acceptance by all countries and cultures of the "war of justification." Here the hypocrisy of Jupiter

*For example: At the beginning of the Christian era, "T" equals 1. For the year 1900, the formula becomes 50.2564″ minus 1900, times .000222″, which is .421800″. Subtract this figure from

50.2564″
− .4218
49.8346″ = the ayanamsha for 1 A.D.

evidences itself in a clear-cut manner. Nations attack other nations and excuse their actions on the basis of "liberating" the peoples of the nations attacked, "for their own good." Previous to the Piscean Age, such concepts were not prevalent. Wars were waged, to be sure, but the conquerors felt no need to justify their malefic purposes. There is no denying that the Piscean Age has witnessed the evils of war many times over, motivated by different needs or conditions, just or unjust. Regrettably, the official explanation is always hypocritical, being of a nature to conceal the real purposes and causes, such as economic, imperialistic, pressure of population growth, etc. War has also been waged under the guise of religion, social progress, or for the emancipation of oppressed peoples. The general public usually recognizes the underlying motivations of war, but is inclined to condone and even demand their justification.

Such is the duplicity of Jupiter, which was additionally manifested until recently in the tacit approval of slavery by the major religions, despite the latter's avowed belief in the equality of all men. In place of open forms of slavery, there is now the enslavement of ostracism, race prejudice and exclusion of minority peoples from the rights of full citizenship. Many other examples could be cited, but these few should suffice to indicate the predominant elements characteristic of the Piscean Age.

The theory of coincidence of the constellations and the signs at approximately the beginning of the Christian era is given strength by the esteemed Hindu astrologer, Varaha Mihira, who was virtually contemporary with Christ. Varaha Mihira was not only a highly respected writer of astrological works, but was designated as one of the seven notable men who graced the court of the Indian ruler, Vikramaditya, who ascended the throne of Ujjain in 56 B.C.

In his work, *Brihat Samhita*, Varaha Mihira makes the following observations: "The Sun's southern course began at one time from the latter half of the nakshatra Aslesha (113°20′ to 120° zodiacal longitude), and the northern course at the beginning of the nakshatra Daneshta (293°20′ to 300°00′ zodiacal longitude). This must indeed have been so, since it is recorded in our ancient shastras.

"At present, one course of the Sun begins in the commencement of the constellation Cancer and the other in the commencement of Capricorn."

These pronouncements by Varaha Mihira can only mean that in his time the summer solstice was in 0° Cancer and the vernal equinox was in 0° Aries constellationally. Until more precise limitations can be determined it is logical to use the beginning of the Christian era as the beginning point of the ayanamsha, when the difference of signs and constellations was zero.

Further proof of this date as the initial point of the precession is contained in the Hindu work, *Surya Siddhanta*, which uses a detailed cryptogram involving key numbers and their multiples to reveal the true ayanamsha. This is explained in the Appendix. However, it suffices to note here that the beginning point of the ayanamsha lies between 56 B.C. and 1 A.D. The ayanamsha used in this text takes as its beginning calculation date, 1 A.D.

Proceeding on this opinion, the ayanamsha for the year 1900 A.D. is 26° 24′ 47″. For each year following this date the ayanamsha increases at the rate of 50¼″ annually. Thus the ayanamsha for 1940 is 26° 58′ 17″, and that for 1960 is 27° 15′ 02″. For any date prior to 1900, decrease the ayanamsha of 1900 by 50¼″ per year. As an example, the ayanamsha for 1850 A.D. (1850 from 1900), would be 50 × 50¼, or 41′ 52″. This figure is subtracted from the ayanamsha of 1900 (26° 24′ 47″), giving 25° 42′ 55″ as the ayanamsha for 1850.

To change the customary sign zodiac horoscope used in Western astrology to a constellational horoscope, subtract the ayanamsha for the given year from the longitude on the cusps of the houses and from the longitude of each of the planets. In this connection it is to be noted that the Hindu system, dealing primarily with karmic factors, does not use the three transcendental planets, Uranus, Neptune and Pluto. The traditional rulership of Saturn for Aquarius, and Jupiter for Pisces prevails. However, since the Moon's Nodes figure prominently in delineation, the ayanamsha must be applied to them as well as to the other points in the chart. (The North Node is termed Rahu, the South Node, Ketu.)

Application of the ayanamsha to a Western horoscope is the first step in constellational astrology. The horoscope based on the movable zodiac is termed a sayana chart; the constellational horoscope is called a nirayana chart.

As an example in comparing a sayana chart with its nirayana counterpart, the horoscope of Queen Victoria provides a foretaste of what can be accomplished with no more than the application of the ayanamsha to the usual Western natal horoscope. The data for the sayana chart is May 24, 1819, 4:16 A.M., London, England. The ayanamsha for the birth is 25° 18′ (Figure 1).

It will be seen that the three vital centers, Sun, Moon and Ascendant, are in the sign Gemini, indicating a person with the Mercurial characteristics of this mutable and adaptable sign. Gemini gives interest in intellectual matters as well as curiosity about the persons in the native's immediate environment.

Applying the ayanamsha to the sayana chart places the Sun, Moon and Ascendant in the fixed constellation Taurus, indicating a personality which is determined, possessive of material goods, conservative, and dedicated to the preservation of the *status quo* in so far as it insures personal comfort. Such a person would be a formidable opponent, but also would be susceptible to praise and flattery.

Obviously Taurean characteristics differ from those of Gemini. According to accounts of her life, Victoria's youth was predominantly of a Geminian nature, but became more and more the staid Taurean as she grew older. Before reaching maturity (generally around the thirtieth year), she was a gay, open-hearted young woman, fond of amusements and travel about the countryside. In her many letters to relatives and friends she displayed much wit, coupled with a lively interest in the world about her.

After she was forty her attitudes changed and were marked by a strong determination to hold her place as a powerful monarch, which she did for sixty years. This alone would be quite an undertaking for a Gemini personality, but was perfectly in keeping with the Taurus side of her nature.

During Victoria's long reign, Edward, Prince of Wales, attained such an advanced age that he lived only ten years after his coronation. During his protracted wait for the crown he had little to do but amuse himself, and became internationally known as a playboy. Because of his reputation, the royal family did not consider him well-suited for the responsibilities of the monarchy. It would seem that the Queen felt it her duty to retain the crown in order to prevent Edward from ruling! This is not to say that she consciously entertained such ideas, but the astrological evidence in the nirayana horoscope points to this factor, which the findings of modern analytic psychology might well support.

Upon the death of the Prince Consort in 1861, Victoria ceased inviting to the court any of the intellectual and literary giants which abounded in her era. The company of the great philosophers, poets, writers and scientists did not interest her, which, as a Gemini, she would have found indispensable in her reign. History records her lack of concern with mentally stimulating people and ideas, but it also records her devotion to the task of placing her children in secure positions in the monarchies of Europe. She also excelled in being a ruler, maintaining the empire while expanding its resources. Nor was she above placing her royal relatives in positions from which they derived comfortable incomes from public funds. And like a good Venusian, she so loved flattery that Disraeli owed much of his success to his facility in this art.

Such activities indicate the fixed Venusian constellation, which readily reveals the source of her motives and ambitions. If Gemini be taken as the Ascendant it would be difficult to account for this conduct, but if Taurus is understood as the dominant influence, by virtue of the constellational position of her vital centers, her actions were logical. In this respect it is important to note that the constellational characteristics became evident only when she had reached maturity.

Although her mourning for the Prince Consort took her into seclusion for many years, during the latter period of her reign, which was under the planetary period of Venus, she resumed her royal duties and again became active in public events. She also did considerable traveling on the continent, primarily for her health.

There is no question that Queen Victoria was a great success as a ruler, which her nirayana horoscope indicates. Venus, ruler of the Ascendant, is only 4° from its highest exaltation and in a position termed vargottoma by the Hindus, both of which are highly significant of honor and success in office. Furthermore, Moon is within 5° of its exact exaltation. Her unusual luck publicly is indicated by her birth occurring in a lunar hour, on a Monday (ruled by the Moon, exalted and conjunct the Ascendant). Venus rules her astrological birth month as well as the Ascendant, while the ruler of the astrological birth year is Jupiter, which occupies the 10th house. The element of timeliness as calculated in the Hindu system is very strong. That she was timely, meeting with and expressing the spirit of the era in which she ruled, is evident in that it has been named after her, despite the fact that she herself performed no remarkable deeds or other distinguishing acts.

Karmic evidences in the chart are indicated by the ruler of the 7th house, a malefic, situated in the 12th, the house of secret sorrow and loss. She outlived Prince Albert by many years, suffering intensely from this separation. The lack of sympathy and affection between herself and her mother, the Duchess of Kent, is well known, and is shown by the Moon, ruler of the 4th in conjunction with the Sun, symbol of the overpowering ambition and lack of rapport on her part with the mother. Jupiter in the 10th indicates success, but in the

constellation Capricorn reveals a very practical and worldly ambition. Eminently practical in all things – religion, duty, marriage, family, money and responsibility – Victoria can scarcely be typed as a humanitarian, which Jupiter in Aquarius (sayana horoscope), would indicate. However, Jupiter as ruler of Pisces and the 12th house cusp does show her active interest in promoting aid and comfort to the wounded and their wives in the Crimean and Boer Wars; also her support of Florence Nightingale's selfless service as a nurse.

With this brief analysis, a general outline of some of the more essential differences between the sayana and nirayana charts may be seen. Queen Victoria's horoscope was selected because her life is well documented, affording anyone who is interested in pursuing the matter in detail, ample material for research. Her nirayana chart will again be used later in the text to illustrate another aspect of Hindu astrology – the Ayurdaya system for calculating the length of life, and the Pindaja planetary periods of life.

FIGURE 1

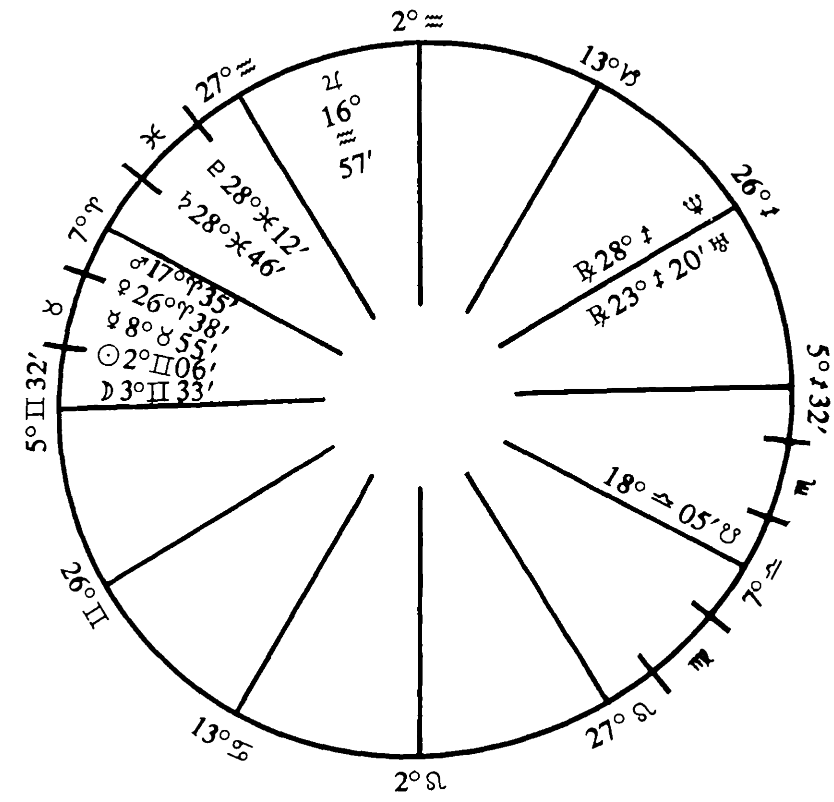
QUEEN VICTORIA

May 24, 1819, 4:16 A.M.

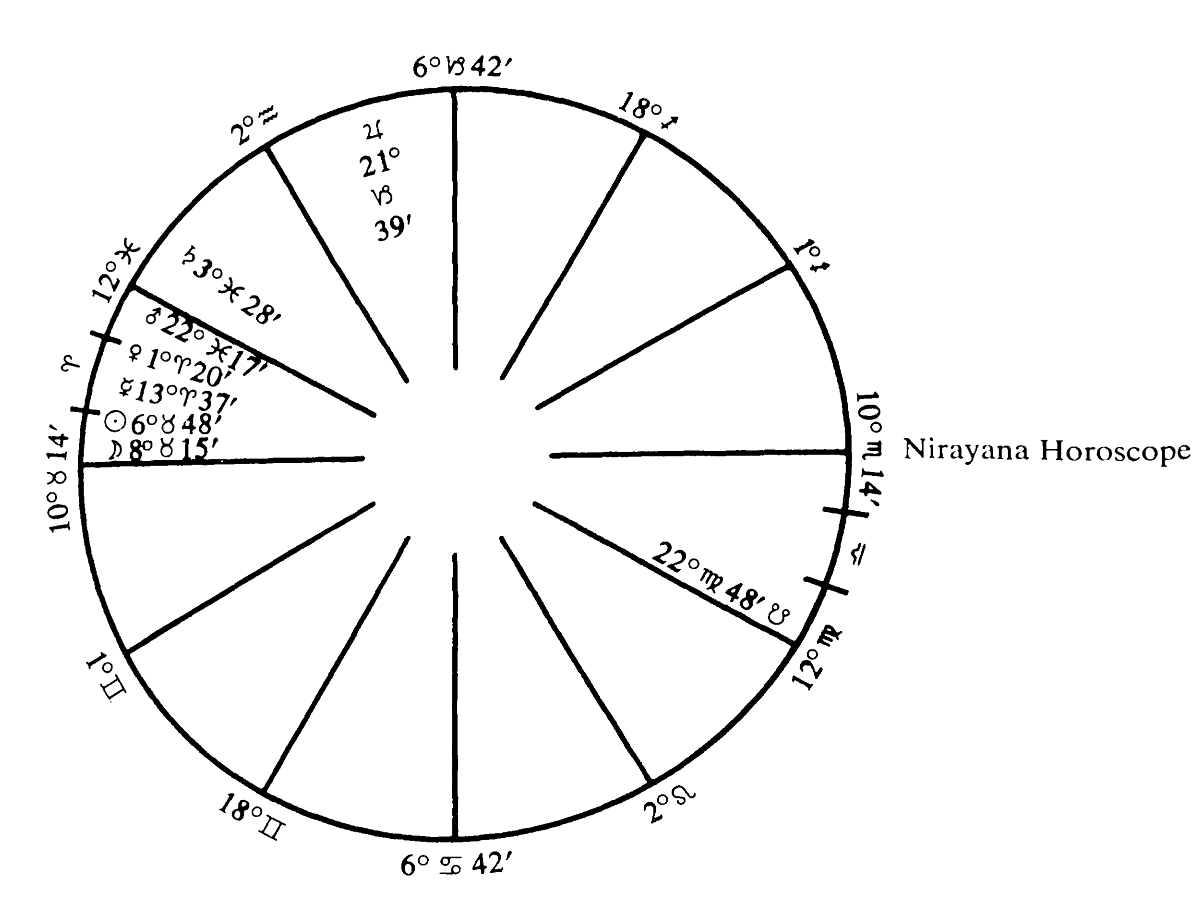
London, England

Ayanamsha: 25° 18′

Ayanamsha Complement: 4° 42′



Sayana Horoscope



Nirayana
Zodiacal Longitudes:

☉ 36° 48′
☽ 38° 15′
♂ 352° 17′
☿ 13° 37′
♃ 291° 39′
♀ 1° 20′
♄ 333° 28′
Asc. 40° 14′
Desc. 220° 14′
M.C. 276° 42′
I.C. 96° 43′

THE RASIS

The rasis are comparable to the signs in the Western zodiac. Each rasi of the twelve constellations measures 30° along the ecliptic of the zodiac. Their names are the same as those of the signs in the Western system, and with one exception have a Sanskrit equivalent for the Latin terminology. The 10th rasi, which is Capricorn (seagoat), in Sanskrit is called Makara (crocodile). Western scholars have accused the Hindus of borrowing their astrology from the Greeks, but this detail in the nomenclature of the 10th rasi casts doubt on such a theory. Rather, the Hindu zodiac agrees with the Egyptian in this matter, which regards the 10th sector of the zodiac as symbolic not of Earth alone, as Western astrology interprets Capricorn, but of part Earth, part Water.

Rasis have the same rulers as the signs of the zodiac, and are classified by the properties of Fire, Earth, Air and Water. They are also defined as Cardinal, Fixed, Mutable, as well as Odd and Even, Masculine and Feminine. Leo, Virgo, Libra, Scorpio, Sagittarius, Aquarius and Pisces are considered to be diurnal, while Aries, Taurus, Gemini, Cancer and Capricorn are nocturnal. In addition, certain rasi have geographic affinities based on their elemental qualities. Fire rasis represent the Eastern sector, Earth rasis the Southern, Air rasis the Western sector, and Water rasis the Northern sector. Application of geographic affinities revealed by the rasis is of particular use when removal to another locality is under consideration, or if two opportunities are presented with equal attractiveness and undistinguished in other respects, the better choice would be indicated by the geographic quarter in which the benefics are found.

In general, the rasis are considered as having the same qualities as their sign equivalents. For purposes of comparison, the following list gives the Latin names of the signs, the Sanskrit of the rasis, their symbols and corresponding rulers.

Latin	Sanskrit	Symbol	Ruler
Aries	Mesha	Ram	Mars
Taurus	Vrishaba	Bull	Venus
Gemini	Mithuna	Twins	Mercury
Cancer	Kataka	Crab	Moon
Leo	Simha	Lion	Sun
Virgo	Kanya	Virgin	Mercury
Libra	Tula	Balances	Venus
Scorpio	Vrischika	Scorpion	Mars
Sagittarius	Dhanus	Archer	Jupiter
Capricorn	Makara		
(Goat)	(Crocodile)		Saturn
Aquarius	Kumba	Waterman	Saturn
Pisces	Meena	Fishes	Jupiter

SUBDIVISIONS OF RASIS

Perhaps the most interesting refinement of Hindu astrology is the use of subdivisions of the rasis, of which there is no current parallel in Western astrology with the exception of the Drekana, comparable to the decanates in the Western system. These subdivisions are extensively employed, and it will facilitate calculations if the student memorizes them, particularly those marked by an asterisk, which are primary divisions of the Sapta Varga Bala.

* Hora	1/2	rasi	(15°)
* Drekana	1/3	rasi	(10°)
* Saptamsa	1/7	rasi	(4°17′08.5″)
* Navamsa	1/9	rasi	(3°20′)
* Dwadasamsa	1/12	rasi	(2°30′)
Shodasamsa	1/16	rasi	(1°52′30″)
* Trimsamsa	1/30	rasi	(1°)
Shastyamsas	1/60	rasi	(0°30′)
Nadi	1/150	rasi	(0°12′)

SHAD BALA

Hindu astrologers have devised a very exact system of determining the strength of each planet in the horoscope, based upon a six-point process designated as the Shad Bala (shad = six; bala = strength), an outline of which is given in Schedule A. Calculation of the Shad Bala ascertains the strength of each planet in numerical values, termed virupas. Very little delineation or prognostication can be done with any horoscope until the Shad Bala of the planets has been reckoned. A planet having a high Shad Bala brings more influence for good into the life than a planet low in Shad Bala, so that a strong malefic is more fortunate than a weak benefic.

SCHEDULE A — OUTLINE OF THE SHAD BALA

1. STHANNA BALA — Positional Strength
   - A. SAPTA VARGA BALA (Seven Division Strength):
     Rasi, Hora, Drekana, Saptamsa, Navamsa, Dwadasamsa, Trimsamsa.
     - (1) Position of planets in sapta vargas.
     - (2) Relation between occupant and ruler of varga.
     - (3) Friendships and Enmities:
       - (*a*) Natural (constant for all charts).
       - (*b*) Accidental (based on the individual chart).
       - (*c*) Compound (Natural and Accidental combined).
     - (4) Numerical value (virupas) of relationships.
       - (*a*) Mula Trikona.
       - (*b*) Swakshetra.
   - B. UCCHA BALA (Exaltation Strength):
     Shortest distance from planet to Neecha (value zero), divided by 3.
   - C. KENDRA BALA (Angular Strength):
     Planet's relative strength from angular, succedent or cadent houses.
   - D. YUGMA BALA (Odd or Even Strength):
     - (1) Planets divided into male and female classes.
     - (2) Location in odd or even rasis and navamsas.
   - E. LINGA BALA (Sex Strength):
     - (1) Planets divided into male, neutral and female classes.
     - (2) Location in 1st, 2nd or 3rd drekanas.
2. DIK BALA — Directional Strength
   Planets' highest values (calculated as for Uccha Bala):

ASC.	JUPITER, MERCURY	I.C.	MOON, VENUS
M.C.	SUN, MARS	DESC.	SATURN

3. KALA BALA — Time Strength
   - A. NATONNA BALA (Meridian Strength):
     - (1) Sun-class, gains as Sun is near M.C.
     - (2) Moon-class, gains as Moon is near I.C.
     - (3) Mercury, full strength always.
   - B. PAKSHA BALA ("Wing" Strength — light or dark of Moon):
     - (1) Sun-class, gains as Moon near dark.
     - (2) Moon-class, gains as Moon near full.
     - (3) Mercury, good in Moon-class; poor in Sun-class.
   - C. TRIBHAGA BALA (Three Divisions of Day and Night):
     Planetary ruler of bhaga containing natal Sun gains tribhaga bala.
   - D. DINA BALA (Day Strength):
     Ahargana Tables used to obtain ruler of day of birth.
   - E. HORA BALA (Hour Strength):
     Planetary Hour Book used to obtain ruler of birth hour.
   - F. MASA BALA (Month Strength):
     Ahargana manipulated to produce ruler of birth month.
   - G. VARSHA BALA (Year Strength):
     Ahargana manipulated to produce ruler of birth year.
4. AYANA BALA — Strength According to North or South Declination.
   - (1) Sayana horoscope used, substituting Sun's declination for that of the planets'.
   - (2) Planets classified warm or cold in relation to declination.
5. CHESTA BALA — Motion Strength
   Methods of calculation based on a) Sun; b) Moon; c) Superior planets; d) Inferior planets.
6. NAISARGA BALA — Brightness Strength
   Values taken from schedule of planets' natural brightness.

MODIFICATIONS:

DRISHTI BALA – Strength derived through receiving an aspect from a preceding planet in the horoscope.
YUDHA BALA – Strength from Combat (rarely used), applied when two planets (luminaries excepted) are in exact conjunction.

1.—STHANNA BALA

THE SAPTA VARGAS

In the Shad Bala, the first source of strength is Sthanna Bala (sthanna = position; bala = strength), of which the first subdivision is Sapta Varga Bala (sapta = seven; varga = division). This strength depends upon a planet's situation in a rasi or rasi subdivision whose ruler is either friendly or unfriendly to the occupying planet. The position of each planet in the rasis and rasi subdivisions is determined according to the Sapta Varga Boundaries (Table I – a, b, c). After these preliminaries have been completed, it is then necessary to establish the relationship of friendship or enmity existing between the planets in the individual horoscope.

The subdivisions of the rasis have planetary rulers corresponding to the rulers of the rasis. In other words, each varga (division) has the same ruler as the rasi (constellation) for which it is named. For example, an Aries or a Scorpio drekana is ruled by Mars, as is an Aries or Scorpio navamsa; whereas a Taurus drekana, saptamsa, etc., will have Venus as its ruler.

The system of identifying the vargas follows the order of the zodiac in a definite manner, although it is not always a consecutive order. This system is explained in the following sections, but the student need not commit it to memory, since the Tables of Sapta Varga Boundaries furnish all the needed information.

RASI SAPTA VARGA (30°, or a complete rasi)

The initial strength of a planet according to its rasi position.

HORA SAPTA VARGA (1/2 of a rasi, or 15°)

Horas are exceptions to the general rule in that they are not named for rasis, but are assigned to the rulership of either the Sun or the Moon. The first 15° of the odd rasis (Aries, Gemini, Leo, Libra, Sagittarius and Aquarius), are ruled by the Sun, and the remaining 15° are ruled by the Moon. The first 15° of the even rasis (Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces) are ruled by the Moon, and their remaining 15° are ruled by the Sun.

Thus each rasi is divided into a positive (male) and negative (female) component, representing the two opposites of the same rhythm, both equally essential. The positive force represented by the Sun, which holds forth in the first half of Aries, converts to the negative (receptive) aspect ruled by the Moon in the second half of Aries, and continues in that phase through the first half of the next rasi, Taurus. At 15° Taurus another conversion takes place. This latter half of Taurus becomes positive and Sun-ruled, and continues as such through the first half of Gemini, which then gives way to the Moon-ruled portion of the rasi, and extends into the first 15° of Cancer. Throughout the twelve rasis this positive-negative, negative-positive interlocking takes place.

DREKANA SAPTA VARGA (1/3 of a rasi, or 10°)

The first 10°, or drekana of any rasi, is named for the rasi itself. The second drekana (10° to 20°) is named for the fifth rasi forward in the zodiac. The third drekana (20° to 30°) of any rasi is named for the ninth rasi forward in the zodiac. Thus it may be seen that the decanates of Western astrology are identical with the Hindu drekanas. All drekanas of a Fire rasi belong to Fire rasis (Aries, Leo, Sagittarius). The drekanas of an Earth rasi are named for the Earth rasis; likewise with the drekanas of Air and Water rasis.

SAPTAMSA SAPTA VARGA (1/7 of a rasi, or 4°17′08.5″)

The first saptamsa of odd-numbered rasis has the same planetary ruler as the rasi itself. Succeeding saptamsas are named in regular zodiacal order, consecutively. The first saptamsa of an even-numbered rasi is named for the seventh rasi forward in the zodiac from the starting rasi. The succeeding saptamsas of the rasis are named in regular zodiacal order, counting forward.

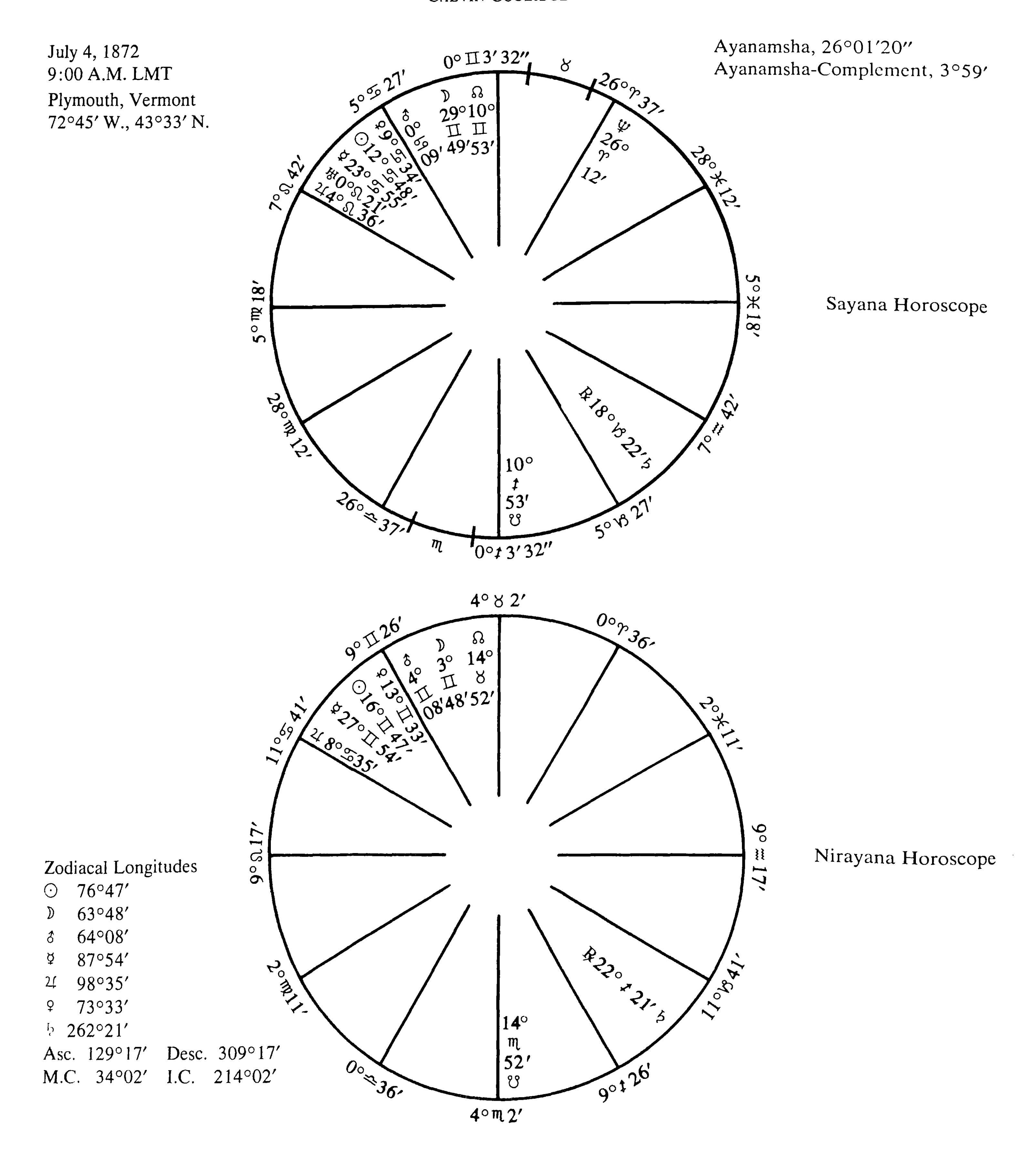
For example, in the odd-numbered rasi Aries, the saptamsas are named Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra. In the odd-numbered rasi Gemini, the saptamsas begin with Gemini, followed by Cancer, Leo, Virgo, Libra, Scorpio and Sagittarius. In the even-numbered rasi Taurus, the first saptamsa is named for the rasi opposite, which is Scorpio (the 7th rasi forward), followed by Sagittarius, Capricorn, Aquarius, Pisces, Aries, and ending with Taurus. Likewise, in the even-numbered rasi Cancer, the first saptamsa would be Capricorn, followed by Aquarius, etc., and concluding with Cancer.

NAVAMSA SAPTA VARGA (1/9 of a rasi, or 3°20′)

Being one-ninth of a rasi, three navamsas constitute a drekana (one-third of a rasi), and thus the naming

FIGURE 2

CALVIN COOLIDGE



of the navamsas relates to the triplicities of Fire, Earth, Air and Water, as does the naming of the drekanas. In all rasis, the first navamsa is named for the Cardinal rasi of its triplicity. The remaining eight navamsas follow in regular zodiacal order. For example, in any Fire rasi, the first navamsa is Aries (Cardinal Fire), and the remaining eight will be Taurus, Gemini, Cancer, etc., concluding with the Fire rasi Sagittarius. In Earth rasis, the first navamsa is Capricorn (Cardinal Earth), followed by the regular order of rasis, and ending with the Earth rasi Virgo. Accordingly, the navamsas for all Air rasis begin with Cardinal Air — Libra, and end with Gemini; the navamsas for all Water rasis begin with Cancer, Cardinal Water, and end with Pisces.

DWADASAMSA SAPTA VARGA (1/12 of a rasi, or 2°30′)
The first dwadasamsa of any rasi is named for the rasi itself, and the subsequent divisions follow in regular zodiacal order, so that a complete round of the twelve constellations is represented within each rasi.

TRIMSAMSA SAPTA VARGA (1/30 of a rasi, or 1°)
Trimsamsas differ somewhat from the preceding sapta vargas in that they are ruled in groups which contain varying numbers in this series: 5°, 5°, 8°, 7°, 5°, or its reverse, as shown in Schedule B. The order of the planetary rulership of the trimsamsas in even-numbered rasis is inverse to the order in odd-numbered rasis. The original Sanskrit writings do not ascribe rasi rulership for these groups of trimsamsas, but merely list them in terms of the planetary rulers.

SCHEDULE B

TRIMSAMSA RULERSHIPS

ODD RASIS	EVEN RASIS
First 5° ruled by Mars	First 5° ruled by Venus
Next 5° ruled by Saturn	Next 7° ruled by Mercury
Next 8° ruled by Jupiter	Next 8° ruled by Jupiter
Next 7° ruled by Mercury	Next 5° ruled by Saturn
Last 5° ruled by Venus	Last 5° ruled by Mars

CALCULATING THE SAPTA VARGA BALA

Sapta Varga Bala is the strength a planet possesses in whatever rasi it occupies, together with the modifications exercised by the six major rasi subdivisions, as already enumerated. The nirayana horoscope of Calvin Coolidge is used to illustrate the procedure in calculating this seven-fold division of strength (Figure 2). The first step is to find the position of the seven planets in each of the sapta vargas, noting the ruler of the constellation in which they are placed. The nirayana figure gives the rasi positions; the remaining six vargas are determined from the Tables of Sapta Varga Boundaries (Table I — a, b, c).

To use these Tables, enter on a graph as in Figure 3, the nirayana longitude of the Sun, Moon and planets. From the Tables of Sapta Varga Boundaries for the rasi which they occupy respectively, find the nearest lesser number of degrees and minutes to the longitude of the planet being processed. Read across to the right of the column for the rasi of the planet in question, according to its longitudinal degree, and enter in the graph the symbols found on this line for each of the six subdivisions. If no symbol appears on the line itself, use the symbol which is next above it in the same column.

With these seven positions of the planets indicated, as in Figure 3, the next process is to calculate the virupas (strength) each earns by virtue of its position in the sapta vargas, as determined by the Friendships and Enmities existing between planets. Unlike Western astrology, the Hindu system has five possible relationships, compounded by inter-relationships of five additional categories. The basic relationships are: 1) Natural Friend; 2) Natural Neutral; 3) Natural Enemy; 4) Accidental (temporary) Friend; 5) Accidental (temporary) Enemy.

FIGURE 3

SCHEDULE OF SAPTA VARGAS

(From Tables of Sapta Varga Boundaries)

CALVIN COOLIDGE

Sapta Vargas	☉	☽	♂	☿	♃	♀	♄
RASI	16°♊47′	3°♊48′	4°♊08′	27°♊54′	8°♋35′	13°♊33′	22°♐21′
HORA	☽	☉	☉	☽	☽	☉	☽
DREKANA	♎	♊	♊	♒	♋	♎	♌
SAPTAMSA	♍	♊	♊	♐	♓	♍	♉
NAVAMSA	♓	♏	♏	♊	♍	♒	♎
DWADASAMSA	♐	♋	♋	♉	♎	♏	♌
TRIMSAMSA	♐	♈	♈	♎	♍	♐	♊

NATURAL FRIENDS, NEUTRALS AND ENEMIES, are so-called because certain planets by their basic nature are either harmonious or inharmonious to each other. These relationships are called Natural (or permanent), because they are always the same in every horoscope, as shown in Figure 4.

FIGURE 4

NATURAL PLANETARY RELATIONSHIPS

PLANET	FRIENDS	NEUTRALS	ENEMIES
☉	☽ ♂ ♃	☿	♀ ♄
☽	☿ ☉	♂ ♃ ♄ ♀	
♂	☉ ☽ ♃	♀ ♄	☿
☿	☉ ♀	♂ ♃ ♄	☽
♃	☉ ☽ ♂	♄	☿ ♀
♀	☿ ♄	♂ ♃	☉ ☽
♄	☿ ♀	♃	☉ ☽ ♂

ACCIDENTAL FRIENDS AND ENEMIES vary with the individual horoscope, depending upon the house positions of the planets. Since these result from the "accident" of birth, they are termed Accidental, and because they vary from chart to chart, they are also termed temporary. The rules to determine these relationships are as follows:

1. All planets occupying the same house as the planet being processed are Accidental Enemies, since they would be rivals, or contestants for the territory.

2. All planets occupying the house directly opposite the planet being processed are likewise Accidental Enemies.

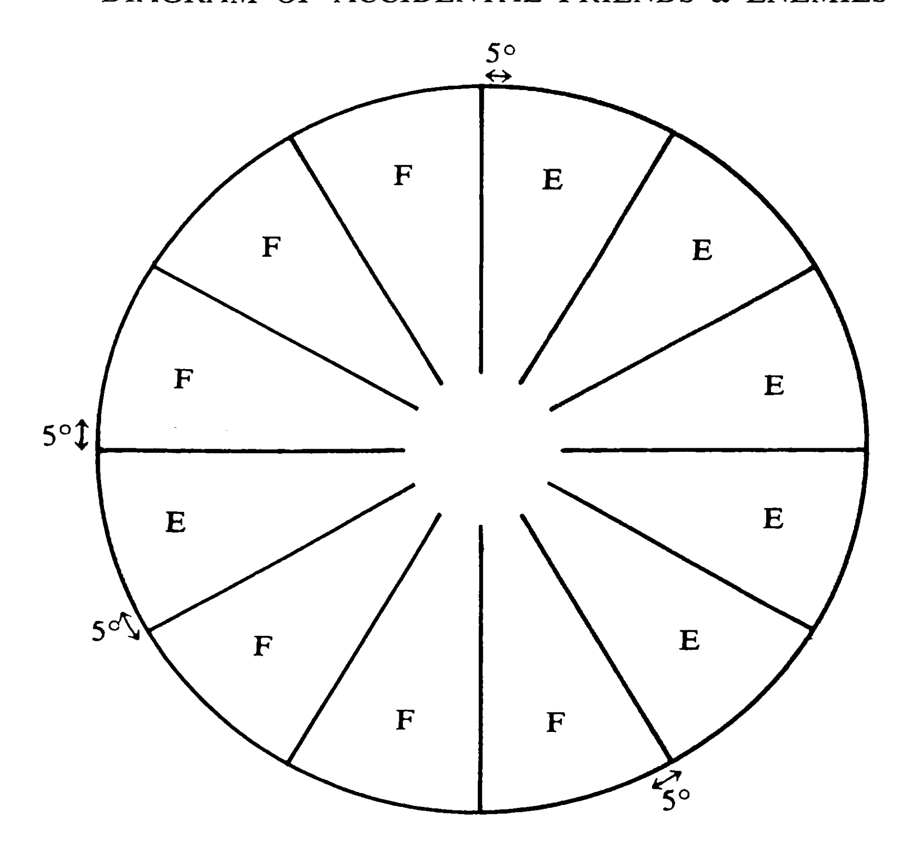
3. All planets occupying the four houses adjacent to the house opposite the planet being processed are Accidental Enemies. These would be the houses on either side of the 7th from the planet, i.e., the 6th, 5th, 8th and 9th.

The relationship of Accidental Friends and Enemies is shown by diagram in Figure 5. The shaded areas indicate the houses of Natural Enemies for a planet being processed which is located in the first house. Wherever such a planet is located, that is its first house. For example, a planet in Cancer would have as an Accidental Enemy any occupant not only of its own rasi, but in the 7th from it (Capricorn), and the two rasis adjacent to Capricorn on either side (Sagittarius — Aquarius; Scorpio — Pisces).

Note the 5° orbs indicated. There are valid reasons for allowing such a margin in making this calculation. As shown in the diagram, the area in the 1st house is extended into the 12th by 5°, and the area of the 10th extends into the 9th house by 5°, while the 5th house extends into the 4th by 5°. Also the 2nd extends into the 1st house by the same margin. This variation is in accord with the rule of Ptolemy which states that a planet within 5° of the cusp of the following house, in

FIGURE 5

DIAGRAM OF ACCIDENTAL FRIENDS & ENEMIES



a counterclockwise direction, is considered as actually being in that house. Since there are no unnaturally abrupt changes in astrology, the rule is logical, and has been affirmed by years of experience. Observance of these orbs of house cusps is an integral part of delineation in the Hindu system.

In calculating the Accidental relationships of a horoscope, the Ptolemaic rule is most important, since planets may appear to be in the same house when, by virtue of the 5° orb, one or more may be located in the next house. Thus the particular planets involved would be Accidental Friends instead of Enemies. Likewise, a planet may appear to be in a friendly house, but actually be in an unfriendly position.

The horoscope of Calvin Coolidge provides an example of the method by which Accidental Friends and Enemies are determined in the nirayana chart. Saturn is most conspicuous, since it stands alone in the 5th house. All other planets oppose it, being either in the 9th or 10th house, in the opposite sector of the chart. According to the general rule, the house containing the planet under consideration is counted as the 1st house, and planets in the 2nd, 3rd, 4th, 10th, 11th or 12th from it are Friends; those in the remaining houses are Enemies.

In the Coolidge chart, an exception to this rule and a demonstration of the 5° orb allowance is provided by Jupiter, which is in the 11th house, but less than 5° from the 12th house cusp. Hence, for purposes of this calculation, it is in the 12th house. Thus Mercury, Sun and Venus, all in the 11th house of the chart, are in Jupiter's adjacent house, which makes them Accidental Friends. Moon and Mars in the 10th house, are in the 11th from Jupiter, and are therefore also Accidental Friends. Saturn remains as the only Accidental Enemy, since it occupies the 6th house from Jupiter.

In looking for Accidental Friends or Enemies of the Moon, Mars might appear to be another exception to the rule, since it lies so close to the cusp of the 11th house. However, it lacks a few minutes of being within the 5° orb, and must be counted as an Accidental Enemy of the Moon (in the Moon's own territory), along with Saturn, which lies in the 8th house from that occupied by the Moon. The remaining four planets — Venus, Sun, Mercury and Jupiter — occupy the 2nd and 3rd houses from that of the Moon, and therefore are Accidental Friends.

The Accidental relationships of the other planets in the Coolidge horoscope are quite evident. Sun in the 11th house, flanked by Venus and Mercury in the same house, places them as Enemies of the Sun. Saturn, occupying the 7th house from the Sun, is also an Enemy. Jupiter, considered to be in the 12th house, which is the 2nd from the Sun, is an Accidental Friend. Mars and Moon, being in the 12th house from that of the Sun, are also Accidental Friends.

By the same procedure, the relationships of Venus, Mercury and Mars are established. The entire list of Accidental relationships in the chart of Coolidge is given in the Speculums of Friendships and Enmities, and Sapta Varga Values (Figures 7 and 8).

In any horoscope under consideration, the Accidental Friends and Enemies of each planet must similarly be ascertained and designated in the respective columns of a speculum as shown in Figure 7, I and II. There must always be a total of six planets in the various columns for each planet processed.

The particular order of the planets in this speculum—Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn — is according to the planetary rulerships of the days of the week. It is an order adhered to by the Hindu astrologer, and will be used throughout this book. This sequence is followed so consistently in India that planets are often referred to merely by number. In a Sanskrit text, 1 may refer to the Sun, and not be intended as a numeral; similarly, Moon is 2, Mars is 3, etc.

COMPOUND FRIENDSHIPS, NEUTRALITIES AND ENMITIES are determined by combining Natural and Accidental relationships. From this Compound relationship the sapta varga virupas are derived, by which the strength of a planet is measured. A virupa is 1/60th of a rupa, the maximum strength obtainable from any one source of planetary strength, and is the unit used in Hindu calculation. Rupa is derived from a Sanskrit term meaning "body"; in Hindu astrology the rupa is the complete body of potential planetary strength. The virupa values are given subsequently.

MULA TRIKONA AND SWAKSHETRA

Compound relationships deal with the Friendships or Enmities existing between planets, but they do not include those instances when a planet occupies a constellation or subdivision of which it is the ruler. In the latter instances, a planet receives more virupas than any derived from Compound associations. There are two such possibilities: Mula Trikona (mula = root; trikona = three-angled), Figure 6; and Swakshetra (swa = own; kshetra = field), when a planet occupies a rasi or subdivision over which it has ordinary rulership.

There is no Western astrological equivalent for mula trikona rulership. With the exception of the Moon, mula trikona is similar to regular rulership, but is confined to only one constellation per planet. Thus Mercury, although having rulership over both Gemini and Virgo, is mula trikona in Virgo, but swakshetra in Gemini. This mula trikona value is limited to the rasi position of the planet, and does not apply in the subdivisions. When a planet is in a subdivision of a rasi over which it has rulership, the swakshetra value is given. A planet in mula trikona receives 45 virupas; in swakshetra, 30 virupas. For example, Sun in Leo rasi would receive 45 virupas mula trikona, but if in Leo hora, drekana, or any of the other subdivisions, it would receive only 30 virupas for being swakshetra.

The Speculums of Friendships and Enmities (Figure 7), and of Sapta Varga Values (Figure 8), for the horoscope of Calvin Coolidge, will be used to demonstrate the process of calculating Compound relationships in any horoscope. Section I in Figure 7 comprises Natural Friends, Neutrals and Enemies, which are the same for every horoscope. Section II lists the Accidental Friends and Enemies of each planet in the individual horoscope. Relationships between these two divisions are registered in Section III, as Great Friends, Friends, Neutrals, Enemies and Great Enemies.

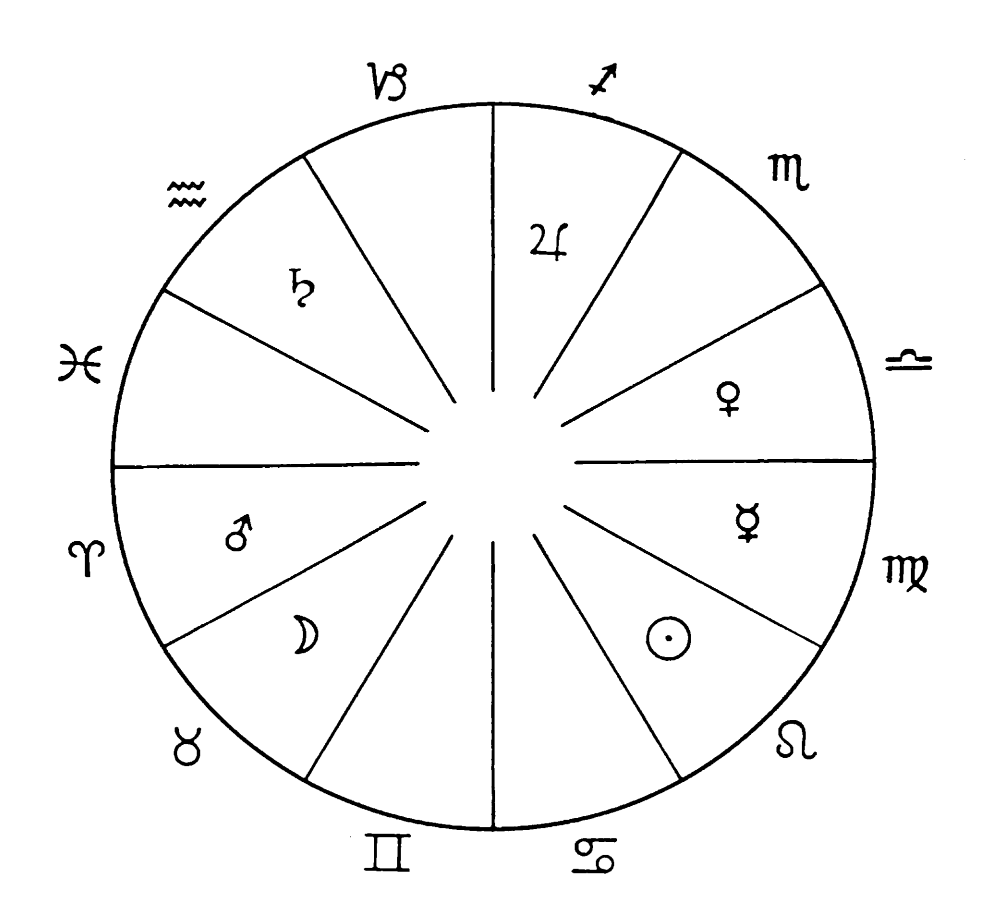
The five basic categories under I and II are combined in the following manner to form the compound relations:

Natural Friend	+ Accidental Friend	= Great Friend
Natural Enemy	+ Accidental Enemy	= Great Enemy
Natural Friend	+ Accidental Enemy	= Neutral
Natural Neutral	+ Accidental Friend	= Friend
Natural Neutral	+ Accidental Enemy	= Enemy

In Schedule C, the basis for computing Compound relationships is given in graphic form, together with their virupa values, which remain the same for all horoscopes.

FIGURE 6

MULA TRIKONA OF PLANETS



SCHEDULE C

BASIS FOR COMPUTING COMPOUND RELATIONSHIPS

	ACCIDENTAL FRIENDS BECOME:			ACCIDENTAL ENEMIES BECOME:		
	GREAT FRIENDS 22.50 Virupas	FRIENDS 15.00 Virupas	NEUTRALS 7.50 Virupas	NEUTRALS 7.50 Virupas	ENEMIES 3.75 Virupas	GREAT ENEMIES 1.875 Virupas
SUN	☽ ♂ ♃	☿	♄ ♀	☽ ♂ ♃	☿	♄ ♀
MOON	☉ ☿ ♀	♂ ♃ ♄	—	☉ ☿ ♀	♂ ♃ ♄	—
MARS	☉ ☽ ♃	♀ ♄	☿	☉ ☽ ♃	♀ ♄	☿
MERCURY	☉ ♀	♂ ♃ ♄	☽	☉ ♀	♂ ♃ ♄	☽
JUPITER	☉ ☽ ♂	♄	☿ ♀	☉ ☽ ♂	♄	☿ ♀
VENUS	☿ ♄	♃ ♂	☉ ☽	☿ ♄	♃ ♂	☉ ☽
SATURN	☿ ♀	♃	☉ ☽ ♂	☿ ♀	♃	☉ ☽ ♂

SAPTA VARGA VALUES

Planet in Mula Trikona Rasi		— 45.00	virupas
Planet in Swakshetra		— 30.00	virupas
Planet in Any Varga	Ruled by Great Friend	— 22.50	virupas
	Ruled by Friend	— 15.00	virupas
	Ruled by Neutral	— 7.50	virupas
	Ruled by Enemy	— 3.75	virupas
	Ruled by Great Enemy	— 1.875	virupas

In the Sapta Varga Speculum (Figure 8), the Compound relationships of each planet are totaled according to their respective virupas. Values derived from mula trikona or swakshetra, if any exist, are also entered. In the horoscope of Coolidge, there are no planets in mula trikona, but several are in swakshetra vargas. Virupas for the planets are taken from the Speculum of Compound Relationships (Figure 7, III).

Using the Sun as an example of combining Natural and Accidental relationships, it will be seen that Moon is both a Natural and Accidental Friend, making Moon a Compound Great Friend of the Sun (22.50 virupas). Mars is also a Natural and an Accidental Friend, so that it is a Great Friend (22.50 virupas). Likewise Jupiter, which is both Natural and Accidental Friend, becomes a Great Friend (22.50 virupas). Mercury, being a Natural Neutral, but an Accidental Enemy, becomes a Compound Enemy (3.75 virupas). Venus, both a Natural and Accidental Enemy, becomes a Great Enemy (1.875 virupas). Saturn is also both a Natural and Accidental Enemy, and becomes a Great Enemy (1.875 virupas).

Following the same procedure in determining the Compound relationships (and virupas) for the Moon, both Sun and Mercury are Natural and Accidental Friends, hence they are Great Friends. Jupiter and Venus are Natural Neutrals and Accidental Friends, and become Compound Friends. Mars and Saturn are Natural Neutrals but Accidental Enemies, and become Compound Enemies.

In the speculum (Figure 8), the virupa values have been entered in the column for the Sun according to the planetary ruler of the constellation in which sapta varga falls (obtained from Figure 3). For the Moon, it will be noted that dwadasamsa sapta varga is under Cancer, ruled by the Moon, thus giving it 30 virupas for being swakshetra. The same situation occurs under Mars, which is in its own field in Scorpio navamsa and Aries trimsamsa. Mercury is in its own field in its rasi and navamsa rulerships. The same occurs under Jupiter, who is ruler of his saptamsa, which appreciably aids in giving this planet next to the highest virupa sapta varga value in the horoscope of Calvin Coolidge.

FIGURE 7

SPECULUM OF FRIENDSHIPS & ENMITIES – CALVIN COOLIDGE

	I NATURAL			II ACCIDENTAL	
	FRIENDS	NEUTRALS	ENEMIES	FRIENDS	ENEMIES
☉	☽ ♂ ♃	☿	♀ ♄	♃ ♂ ☽	☿ ♀ ♄
☽	☿ ☉	♂ ♃ ♄ ♀		♀ ☉ ☿ ♃	♂ ♄
♂	☉ ☽ ♃	♀ ♄	☿	♀ ☉ ☿ ♃	☽ ♄
☿	☉ ♀	♂ ♃ ♄	☽	♃ ☽ ♂	♀ ☉ ♄
♃	☉ ☽ ♂	♄	☿ ♀	☽ ♂ ♀ ☉ ☿	♄
♀	☿ ♄	♂ ♃	☉ ☽	☽ ♂ ♃	☉ ☿ ♄
♄	☿ ♀	♃	☉ ☽ ♂		☉ ☽ ♂ ☿ ♃ ♀

	III COMPOUND RELATIONSHIPS				
	GREAT FRIENDS 22.50 Virupas	FRIENDS 15.0 Virupas	NEUTRALS 7.50 Virupas	ENEMIES 3.75 Virupas	GREAT ENEMIES 1.875 Virupas
☉	♃ ♂ ☽			☿	♀ ♄
☽	☉ ☿	♀ ♃		♂ ♄	
♂	☉ ♃	♀	☿ ☽	♄	
☿		♃ ♂	☽ ♀ ☉	♄	
♃	☽ ♂ ☉		♀ ☿	♄	
♀		♂ ♃	☽ ☿ ♄		☉
♄			♀ ☿	♃	☉ ☽ ♂

FIGURE 8

SPECULUM OF SAPTA VARGA VALUES – CALVIN COOLIDGE

The zodiacal symbols for the vargas of each planet have been taken from the Schedule of Sapta Vargas, Figure 3, to which is here added the planetary ruler. Virupa values are from the Speculum of Compound Relationships, Figure 7–III. A planet in swakshetra (SW) = 30 virupas. Mula trikona (MT) = 45 virupas.

Nirayana Longitude	☉ 16°♊47′	☽ 3°♊48′	♂ 4°♊08′	☿ 27°♊54′	♃ 8°♋35′	♀ 13°♊33′	♄ 22°♐21′
RASI	♊ ☿ E 3.75	♊ ☿ GF 22.50	♊ ☿ N 7.50	♊ ☿ SW 30.00	♋ ☽ GF 22.50	♊ ☿ N 7.50	♐ ♃ E 3.75
HORA	☽ GF 22.50	☉ GF 22.50	☉ GF 22.50	☽ N 7.50	☽ GF 22.50	☉ GE 1.875	☽ GE 1.875
DREKANA	♎ ♀ GE 1.875	♊ ☿ GF 22.50	♊ ☿ N 7.50	♒ ♄ E 3.75	♋ ☽ GF 22.50	♎ ♀ SW 30.00	♌ ☉ GE 1.875
SAPTAMSA	♍ ☿ E 3.75	♊ ☿ GF 22.50	♊ ☿ N 7.50	♐ ♃ F 15.00	♓ ♃ SW 30.00	♍ ☿ N 7.50	♉ ♀ N 7.50
NAVAMSA	♓ ♃ GF 22.50	♏ ♂ E 3.75	♏ ♂ SW 30.00	♊ ☿ SW 30.00	♍ ☿ N 7.50	♒ ♄ N 7.50	♎ ♀ N 7.50
DWADASAMSA	♐ ♃ GF 22.50	♋ ☽ SW 30.00	♋ ☽ N 7.50	♉ ♀ N 7.50	♎ ♀ F 15.00	♏ ♂ F 15.00	♌ ☉ GE 1.875
TRIMSAMSA	♐ ♃ GF 22.50	♈ ♂ E 3.75	♈ ♂ SW 30.00	♎ ☿ N 7.50	♍ ☿ N 7.50	♐ ♃ F 15.00	♊ ☿ N 7.50
Totals in Virupas	99.375	127.50	112.50	101.25	120.00	84.375	31.895

Summary of Steps in Calculating Sapta Varga Bala

1. Using the nirayana horoscope, determine the position of the planets from the Tables of Sapta Varga Boundaries (Table I — a, b, c), as illustrated in Figure 3.

2. Prepare a speculum as in Figure 7, and determine the Friendships and Enmities of each planet according to its house position in the chart, observing the Ptolemaic orb of 5° as shown in Figure 5.

3. Combine the Natural and Accidental positions of the planets and enter the results in the Speculum for Compound Relationships in the proper columns.

4. Enter in a speculum as in Figure 8, the nirayana longitude of the natal planets. List the sapta vargas in a column to the left, and place the proper symbol for each (from Step 1) in the columns headed by the planets, and add the planetary rulers of these sapta varga positions.

5. From the Speculum of Compound Relationships (Step 3), take the virupa value for each planetary ruler of the sapta vargas (Schedule C), and enter these figures in the Speculum of Sapta Varga Values, as in Figure 8, making sure to observe when any planet is mula trikona (Figure 6) or swakshetra.

6. Complete the sapta varga bala by totaling the virupas for each of the planets.

UCCHA BALA

Uccha means exaltation. Each planet has its own point of highest exaltation, the value of which is 60 virupas. However, a planet always receives a proportion of this full strength according to the relative distance from its exaltation point.

Among its various functions in the delineation of a horoscope, Uccha Bala describes a person's soul growth and age, as well as his relationship to karmic necessity. Thus it reveals the proper vocation and the portion of success in life. It is also a factor in determining the length of life.

In Western astrology we are familiar with the exaltation of planets by signs. Although in Hindu astrology, exaltations occur in the constellations (rasis), these have the same names as the signs in which they occur in the Western system. For example, Moon is exalted in the rasi Taurus, Sun in the rasi Aries, and so forth. Thus, in the matter of exaltations there is an apparent contradiction between the Hindu and Western systems, since Moon exalted in the *sign* Taurus, in all probability is in the rasi Aries; whereas Moon exalted in the *rasi* Taurus, is in all probability in the sign Gemini. In neither instance would it have exaltation value.

This seeming discrepancy lies in the different viewpoints of the two methods, and is not essentially a conflict. In the Western school, Moon exalted in Taurus indicates a person well-equipped to profit materially in matters ruled by the Moon. In the Hindu school, Moon exalted in the rasi Taurus indicates one who in former lives has performed creditably in those fields of activity under rulership of the Moon, thereby gaining spiritual merit in this incarnation.

Sign exaltation of the Moon would enable a person to gratify personal desires in this world, insofar as they relate to lunar activities. Because of this material advantage, there is always the possibility of creating new karmic debts to be paid in future lives. In its rasi exaltation, the Moon signifies a spiritual lesson accomplished, freeing the person from further involvement in matters governed by the Moon. Consequently, there may not be great material rewards in this incarnation, but there is liberation from those affairs which so often occupy the full attention of most people. This distinction applies similarly to all the planets in their various signs or rasis of exaltation.

A major difference between the Hindu and Western systems lies in the former's use of degrees of exaltation. Whereas in the Western system a planet is accorded a particular degree in which it is at its strongest point of exaltation, and has dignity if it occupies any position within the 30° limit of the sign, the Hindus allow for a graduated value encompassing the entire zodiac, which permits finer shades of delineation.

Each planet has an exact degree of exaltation in its rasi, and receives a proportionate virupa value according to its distance from that degree. The zero point, termed *neecha* (point of deepest depression), is always 180° from the exaltation point. In Figure 9, the Uccha, or exaltation degree, is given for each planet, with a value of 60 virupas. Neecha points, being exactly opposite uccha, have a value of 0 virupas. Uccha bala is calculated from neecha.

FIGURE 9

UCCHA AND NEECHA POINTS

Planet	Uccha–60 Virupas	Neecha–0 Virupas
SUN	10° ARIES	10° LIBRA
MOON	3° TAURUS	3° SCORPIO
MARS	28° CAPRICORN	28° CANCER
MERCURY	15° VIRGO	15° PISCES
JUPITER	5° CANCER	5° CAPRICORN
VENUS	27° PISCES	27° VIRGO
SATURN	20° LIBRA	20° ARIES

The object of calculating the uccha bala is to ascertain the relationship of each planet to the point of its highest exaltation. There are a number of calculations in the Hindu system based upon the same principle of measuring a planet (or point) along an arc of 180°, lying between its maximum and minimum value locations. Consequently, all planets earn a proportional value based upon their position along this arc. It is a simple system which can readily be visualized by imagining a planet occupying its exact exaltation point (60 virupas), so that a planet 90° away from this point would receive only 30 virupas, or ½ of its full value. If it were 45° away, it would receive ¾ of its full value, or 45 virupas.

However, a planet is not always conveniently located at one of these points; therefore an intermediate position is determined by use of straight zodiacal longitude – the distance of a planet (degrees, minutes and seconds) from 0° Aries. (A planet in 5° Taurus is 35° from 0° Aries, or 35° zodiacal longitude.) For easy reference it is advisable to list on any nirayana chart the zodiacal longitudes of all the planets and the Nodes. This has been done in the example horoscopes of Queen Victoria and Calvin Coolidge (Figures 1 and 2).

To determine a planet's uccha bala, subtract the planet's longitude from that of its neecha, or zero point, *if the neecha longitude is the greater of the two. If the longitude of the planet is the greater*, subtract the neecha longitude from the planet's longitude. In no instance should a planet's uccha bala exceed 180°. When this occurs, add 360° to the zodiacal longitude of the planet or its neecha point which is to be subtracted.

Since 180° of uccha bala equals one rupa, or 60 virupas, it follows that anything less than 180° would result in a fraction of a rupa. To arrive at this fractional value, convert the minutes of a planet's distance from its neecha point by changing into decimals of a degree (dividing by 60). The result is then divided by 3, which gives the planet's uccha bala in virupas.

The Sun in the horoscope of Calvin Coolidge will serve as an example in finding the uccha bala of a planet. (In these calculations, the nirayana chart is always used.) Sun is 16°47′ Gemini, or 76°47′ zodiacal longitude. The Sun's neecha point is 10° Libra, or 190° zodiacal longitude, which is greater than that of the Sun. Therefore, the Sun's position is subtracted from the neecha point.

Sun's Neecha, 10° Libra	=	190°	Zod. Long.
Sun, 16°47′ Gemini	–	76°47′	Zod. Long.
Arc of Distance	=	113°13′	

Convert minutes to decimals of a degree:

$$60 \overline{)13.000} = .216°$$

Sun's distance from Neecha = 113.216°
113.216° ÷ 3 = 37.74 virupas of Uccha Bala for the Sun.

In this same horoscope, Saturn illustrates an instance when the planet's longitude is greater than its neecha longitude.

Saturn, 22°21′ Sagittarius	=	262°21′	Zod. Long.
Saturn's Neecha, 20° Aries	–	20°	Zod. Long.
Arc of Distance	=	242°21′	

Since this arc exceeds 180°, add 360° to Neecha Zod. Long.

Neecha Zod. Long.	=	380°	(20° + 360°)
Saturn's Zod. Long.		– 262°21′	
Arc of Distance	=	117°39′	

Convert minutes to decimals of a degree: 39′ ÷ 60 = .65°
117.65° ÷ 3 = 39.22 virupas Uccha Bala for Saturn.

The uccha bala of the remaining planets is calculated in the same manner, and their virupa strength entered in the Shad Bala Speculum, Figure 10.

FIGURE 10

SHAD BALA SPECULUM – CALVIN COOLIDGE

	SUN	MOON	MARS	MERCURY	JUPITER	VENUS	SATURN
Rasi	3.75	22.50	7.50	30.00	22.50	7.50	3.75
Hora	22.50	22.50	22.50	7.50	22.50	1.875	1.875
Drekana	1.875	22.50	7.50	3.75	22.50	30.00	1.875
Saptamsa	3.75	22.50	7.50	15.00	30.00	7.50	7.50
Navamsa	22.50	3.75	30.00	30.00	7.50	7.50	7.50
Dwadasamsa	22.50	30.00	7.50	7.50	7.50	15.00	1.875
Trimsamsa	22.50	3.75	30.00	7.50	7.50	15.00	7.50
SAPTA VARGA Totals	99.375	127.50	110.50	101.25	120.00	84.375	31.875
Uccha	37.74	49.73	17.96	34.30	58.80	34.48	39.22
Kendra	30.00	60.00	60.00	30.00	15.00	30.00	30.00
Yugma	15.00	15.00	15.00	30.00	—	—	30.00
Linga	—	—	15.00	—	15.00	—	—
STHANNA Totals	182.12	252.23	218.46	195.55	208.80	148.86	131.10
DIK	45.75	9.92	49.97	46.20	49.77	13.17	44.36
Natonna	47.75	14.25	14.25	60.00	45.75	45.75	14.25
Paksha	55.27	4.33	55.27	55.27	4.33	4.33	55.27
Tribhaga	—	—	—	60.00	60.00	—	—
Dina	—	—	—	—	45.00	—	—
Hora	—	—	—	—	—	60.00	—
Masa	—	—	—	—	30.00	—	—
Varsha	—	—	—	—	—	15.00	—
KALA Totals	103.02	18.58	69.52	175.27	185.08	125.08	69.52
AYANA	59.00	——	60.00	56.00	54.00	59.00	58.00
CHESTA	59.45	4.33	11.53	15.10	15.66	2.80	57.31
NAISARGA	60.00	51.43	17.15	25.72	34.29	42.86	8.58
SHAD BALA TOTALS	509.34	336.48	426.63	513.84	547.60	391.77	368.87
Drishti	–12.2	–5.7	–5.9	–14.3	–12.9	–10.6	+16.4
Yudha (none)							
TOTALS (Modified)	497.14	330.78	420.73	499.54	534.70	381.17	385.27

KENDRA BALA

Kendra means angular; Kendra Bala refers to the planetary strength of the angular houses of the horoscope, hence reveals the extent of action possible in fulfilling karma in this incarnation. In Western astrology, planets occupying angular houses have precedence because they are most active and therefore more powerful than planets in other houses. The same rule applies in Hindu astrology, with certain refinements in evaluating the strength a planet may have when it is not in an angular position. Planets receive virupas according to occupancy in:

Angular Houses (1st, 4th, 7th, 10th) — 60 virupas Kendra

Succedent Houses (2nd, 5th, 8th, 11th) — 30 virupas Kendra

Cadent Houses (3rd, 6th, 9th, 12th) — 15 virupas Kendra

The Ptolemaic 5° orb is applied in deciding the house which a planet occupies. If it is within 5° of the cusp of the following house, it is counted as being in that house. In the horoscope of Coolidge, Jupiter, being within 5° of the 12th house cusp, is consequently in a cadent house and receives only 15 virupas kendra bala. Mercury, Sun, Venus and Saturn are all in succedent houses, and receive 30 virupas; whereas Moon and Mars, both angular in the 10th house, receive the full 60 virupas of kendra bala.

Without wishing to confuse the student with extraneous matter, but desiring to meet possible objections of advanced students of Hindu astrology who may question the 5° Ptolemaic orb, it should be mentioned that this orb has been accepted after years of personal experience. It is somewhat at variance with, but not altogether contradictory to, Hindu concepts of the limits of a house, which will be discussed when erection of the bhava chakra is considered. No doubt certain differences between Eastern and Western philosophies are involved, which may well account for the accuracy of the results which have been obtained by using the 5° orb.

YUGMA BALA

Yugma Bala is referred to in Hindu texts as *yugma-yugma,* meaning "even-numbered — not even-numbered," conceiving it as an operation of the positive and negative, masculine and feminine values in the horoscope. Yugma reveals the attitude toward karmic activity, whether aggressive or passive.

In calculating yugma bala, the position of a planet in both rasi and navamsa must be considered and combined. Rasis and navamsas are classified as odd or even in the same manner as in Western astrology. Aries, the first rasi, is "odd" (or masculine), Taurus is "even" (or feminine), and so on throughout the twelve rasis of the zodiac. Masculine planets are more favorably situated in odd-numbered rasis and navamsas, while feminine planets do best in even-numbered rasis or navamsas. Planets receive virupas of yugma bala according to the following schedule:

Masculine Planets	Feminine Planets
Sun — Mars — Mercury Jupiter — Saturn	Moon — Venus
In odd rasis or navamsas	In even rasis or navamsas
15 virupas	

In Coolidge's nirayana horoscope, Sun, Mars, Mercury and Saturn, masculine planets, are in odd-numbered rasis, giving them 15 virupas each under yugma bala. Jupiter is also a masculine planet, but in an even-numbered rasi, and consequently receives no yugma bala credit. Moon and Venus, feminine planets, are in odd rasis, and likewise receive no yugma bala.

The navamsa position of each planet is taken from the Speculum of Sapta Varga Values (Figure 8). Sun is in the even-numbered navamsa Pisces, which gives it no credit; whereas the feminine Moon in the even-numbered navamsa Scorpio, receives 15 virupas. Mercury and Saturn, being in odd-numbered navamsas, receive 15 virupas each, but Jupiter and Venus, being in incompatible navamsas, earn nothing.

Combining these values from rasi and navamsa positions, Mercury and Saturn each have a total yugma bala of 30 virupas. Sun and Mars each receive 15 virupas yugma bala for their rasi position; Moon receives 15 virupas for her navamsa position. Venus and Jupiter receive nothing, being in rasis and navamsas which give them a zero value. The total yugma values are entered in the appropriate columns of the Shad Bala Speculum (Figure 10).

LINGA BALA

In Sanskrit, *linga* means the male sex organ. In its context here it indicates sexual potency or sex differentiation in its esoteric or spiritual concept. Linga Bala

reveals the potential creative force brought to bear in karmic situations. For purposes of calculating linga bala, the planets are classified as male, neutral, and female, and receive 15 virupas according to these drekana positions:

MALE — Mars, Sun, Jupiter — in 1st drekana of any rasi
NEUTRAL — Mercury, Saturn — in 2nd drekana of any rasi
FEMALE — Moon, Venus — in 3rd drekana of any rasi

While Mercury and Saturn are masculine planets, they are not considered generative, hence the distinction between "male" and "neutral" masculine planets. It is logical that the positive, aggressive planets would be best situated in the initial third of a rasi, or its 1st drekana; and the naturally receptive, feminine planets would be in the last drekana of a rasi, where they are in a position to receive the masculine power represented by the 1st drekana of the following rasi. The area between, or the 2nd drekana of any rasi, is a neutral field, and hence the most favorable position for "neutral" planets.

In the nirayana chart of Calvin Coolidge, two male planets — Mars and Jupiter — are in the 1st drekana of the rasi which they occupy. Each receives 15 virupas linga bala. Mercury and Saturn are in the 3rd drekana of their rasis, Sun and Venus are in the 2nd drekana, Moon in the 1st drekana — all positions which earn no virupas of linga bala.

Calculation of the linga bala completes the various steps in computing sthanna bala, or positional strength of the planets in the nirayana horoscope. Sthanna bala is the first of the six strengths which constitute the entire Shad Bala. At this point, the virupas which each planet has earned in sthanna bala should be totaled, as in the Shad Bala Speculum for Calvin Coolidge (Figure 10).

2.—DIK BALA

Whereas Sthanna Bala is comprised of several subdivisions, all of which necessitate separate calculations, Dik Bala entails only one consideration: the directional strength of the planets. Dik means "direction," as indicated by the magnetic compass. In any horoscope the Ascendant marks the East; the Descendant, the West; the Midheaven, the South; and the Lower Meridian, the North.

Dik bala is based upon the assumption that certain planets are best situated when in one of these four compass directions. The *Brihat Jataka* gives the following as the most favorable locations for the seven planets.

FIGURE 11

SCHEDULE OF DIK BALA

PLANET	STRONGEST POSITION
MERCURY, JUPITER	Eastern Horizon (ASC.)
SUN, MARS	Southern Meridian (M.C.)
SATURN	Western Horizon (DESC.)
MOON, VENUS	Northern Meridian (I.C.)

The logic underlying these allocations is based on the nature of the various planets. Since the Ascendant, or Eastern horizon of the chart, is more representative of the individual than any other of the angles of direction, and since Mercury and Jupiter are both planets dealing with the intelligence, it is evident that it would be most favorable to have these ambassadors of light and perception placed where they would have the greatest positive influence upon the individual's personal expression.

The 10th house cusp, or Southern point of the chart, stands for career and honor in the world. Energy, aggressiveness, ardor and command are all essential to making a mark in the world. Sun and Mars are virile, self-assertive planets, hot and dry, with energy but not too much sympathy, and thus are best-placed in the Midheaven. This is especially so since Sun represents glory and authority, and Mars represents practical ambition as well as the energy to execute or accomplish its aims.

Saturn is a limiting planet, typifying prudence, caution and restraint. Too much of this restrictive influence, when near the Ascendant, would make the personality cold, hesitant and self-seeking. At the farthest

distance from the Ascendant these qualities can act advantageously as a balance upon the personality, hence Saturn is at its best when near the Descendant, or Western horizon.

Moon and Venus are both feminine planets, manifesting the receptive principle in the cosmic process of creativity. The Northern point of the chart, the 4th house cusp, signifies the foundations of life, the mother and the home, where these two planets have their greatest rapport.

Dik bala is calculated in the same manner as uccha bala, in that a planet receives maximum strength of 60 virupas if it is in its strongest point of dik bala, and zero virupas if it is located in the degree exactly opposite that point. Planets in intermediate positions receive relative values. Also as in uccha, dik bala is calculated from its zero point. Thus, zero dik for Mercury and Jupiter is the Descendant; for Sun and Mars, the Nadir; for Saturn, the Ascendant; and for Moon and Venus, the Midheaven.

It may readily be seen that dik bala is based upon the individual horoscope, the accuracy of which is consequently relative to the accuracy of the birth chart. Since four minutes of time equals one degree on the Midheaven, a twelve minute deviation from the correct birth time results in one virupa of inaccuracy in dik bala. However, an incorrect birth time would cause only a slight discrepancy in the total Shad Bala, providing the birth time is approximately correct.

To calculate dik bala, determine the distance between the position of the planet in question and its zero point, using zodiacal longitude. Convert this difference into decimals of a degree and divide by three. The result is the planet's dik bala in virupas.

The horoscope of Calvin Coolidge again is used to illustrate the necessary steps. As in uccha bala, the arc of distance must never exceed 180°. Arcs in excess of this amount are corrected by adding 360° to the planet or zero point having the lesser zodiacal longitude.

JUPITER (zero Dik on Desc.)

Zod. Long. of Desc.	=	309°17′
Zod. Long. of Jupiter	−	98°35′
Arc of Distance	=	210°42′ (in excess of 180°)

98°35′ + 360° = 458°35′
−309°17′ (Zod. Long. of Desc.)
149°18′ (or 149.3°)

149.3° ÷ 3 = 49.77 virupas Dik Bala for Jupiter.

SUN (zero Dik at Nadir)

Zod. Long. of Nadir	=	214°02′
Zod. Long. of Sun	−	76°47′
Arc of Distance	=	137°15′ (or 137.25°)

137.25° ÷ 3 = 45.75 virupas Dik Bala for Sun.

The remaining planets are calculated in the same manner. The virupas of dik bala for each planet in the nirayana horoscope of Calvin Coolidge are shown in the Shad Bala Speculum (Fig. 10). It will be noted that five of the seven planets have a value far above average. Only Moon and Venus are exceptionally deficient in this strength, indicating by this arc of direction a withholding nature in expression of the receptive principle in life.

3.—KALA BALA

Kala Bala is the third major division of the Shad Bala by which planetary strengths are determined. Kala means "time," and under it are seven subdivisions which are sources of strength derived from the *time* of birth, as follows:

NATONNA BALA: Time of day or night when birth occurred.

PAKSHA BALA: Time of month (Light or Dark of the Moon).

TRIBHAGA BALA: The third of the day or night of birth.

DINA BALA: Planetary ruler of the birth day.

HORA BALA: Planetary ruler of the birth hour.

MASA BALA: Planetary ruler of the astrological month.

VARSHA BALA: Planetary ruler of the astrological year.

NATONNA BALA

Natonna Bala means "meridian strength," and derives its power according to the Sun's distance from the Midheaven at birth. This meridian distance not only determines the natonna bala of the Sun, but of all the other planets as well, with the exception of Mercury, which is in a class by itself. In natonna bala the planets are divided into two groups. One is headed by the Sun, and includes Jupiter and Venus. The other is headed by the Moon, and includes Mars and Saturn.

When the Sun is on the Midheaven, the life forces are at their fullest power and greatest effectiveness. Jupiter and Venus, which embody expansive and light-giving qualities, also share this upper meridian strength. The Moon, ruler of the night, has as its companions Mars and Saturn, whose natures tend to be destructive and restrictive.

Mercury stands apart from both groups inasmuch as his activities, as "messenger of the gods," are neutral, being neither restrictive nor expansive. The power of thought, which is Mercury's field, is the same regardless of the time of day or night when one is born. Consequently, the natonna bala of Mercury is always given the maximum strength of 60 virupas.

Since the Sun has its maximum natonna strength of 60 virupas when located at the Midheaven of the horoscope, and is weakest when on the Nadir, it follows that it has the same value as was determined in dik bala. Thus the Sun's virupa strength in natonna bala is the same as in dik bala; and, by virtue of association with the Sun under natonna, Jupiter and Venus each receive the same number of virupas. Moon, Mars and Saturn receive the amount resulting from subtracting Sun's natonna virupas from the maximum of 60 virupas.

PAKSHA BALA

Paksha means "wing," and poetically refers to the month as having two wings, formed by the Light (sukla paksha), and Dark (krishna paksha), phases of the Moon. Hence, in Paksha Bala the strength credited to each planet depends upon the position of the Moon relative to the Sun. Paksha is strongest when the Moon is Full, or in opposition to the Sun, and weakest when the Moon is New, or in conjunction with the Sun. Maximum value (Full Moon) is 60 virupas, and minimum value (New Moon) is zero virupas.

In calculating paksha bala the planets are divided into two classes, with the Moon heading one, together with the benefics, Jupiter and Venus, and Mercury if it is well-associated. All planets in this class are credited with whatever paksha bala the Moon receives. In the second class are Sun, Mars and Saturn, and Mercury if it is badly associated. As in natonna bala, the strength of one class of planets increases at the expense of the other. Note also that in both cases the benefics are in the same class as the protagonist. In theory, natonna bala indicates that the day, in contrast to the night, is expansive and fosters life and vitality. Paksha bala regards the Light of the Moon also as expansive and coinciding with an increase of vitality, whereas the Dark of the Moon does not.

In deciding upon Mercury's strength, if it is in conjunction with a benefic it is well-associated and receives the same credits as the Moon in paksha bala. If conjunct a malefic, it is badly associated, and receives the same credits accorded the Sun group in paksha. If Mercury is neither in conjunction with a benefic nor a malefic, then its relationship to Mars or Saturn must be examined by the following rules:

1. When Mercury is forward in the horoscope from the position of Mars by as many degrees as would equal 3, 6, or 7 rasis (a rasi = 30°), then it is badly associated with Mars. This means 90°, 180° or 210° forward from Mars, allowing an orb of 15°.

2. When Mercury is forward in the horoscope from Saturn by as many degrees as would equal 2, 6, or 9 rasis, then it is in bad association. This means 60°, 180° or 270° forward from Saturn, allowing an orb of 15°.

3. When Mercury's position in one of the above rules is doubtful, he is considered to be in good association.

Like so many of the methods of calculation in Hindu astrology, the one for paksha bala is based upon the zero value point of the paksha, when Moon is conjunct Sun. The first step is to find the shortest distance in longitude between the Sun and Moon by subtracting the one from the other, using their zodiacal longitudes. The answer should never exceed 180°; if the resulting arc is more than 180°, the full circle of 360° should be added to the lesser longitude. When this arc is determined, the minutes are converted to decimals of a degree and the result divided by 3, which gives the Moon's paksha bala in virupas. All planets in the Moon's class each receive the same number of virupas, while the Sun and the planets in its group receive the difference between the

Moon's paksha bala and the maximum paksha value of 60 virupas.

Paksha Bala – Calvin Coolidge:

Zod. Long. of Sun	=	76°47′
Zod. Long. of Moon		−63°48′
Arc of Distance	=	12°59′ or 12.98°

3) 12.98° (4.33 virupas Paksha Bala of Moon

Moon, Venus and Jupiter receive 4.33 virupas

Maximum Paksha Bala =	60 virupas
	− 4.33
	55.27 virupas

Sun, Mars, Saturn and Mercury (because the latter is badly associated in this horoscope), each receive 55.27 virupas.

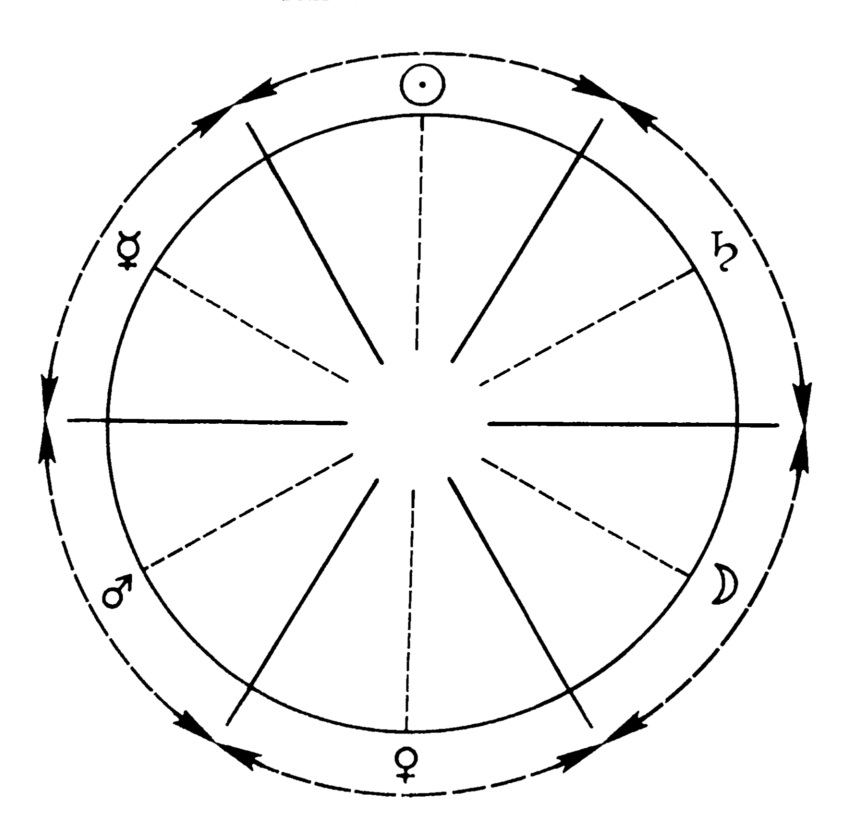
TRIBHAGA BALA

Tribhaga Bala (tri = three; bhaga = division) is based upon the concept of dividing the day and night hours each into three parts. This makes six divisions, each of which has a planetary ruler. The ruler of the division in which the Sun is located receives a credit of 60 virupas. Jupiter is an exception in this bala, in that he has no rulership over any division, but is given a credit of 60 virupas in every chart. From the following diagram the position of the natal Sun may readily be ascertained, together with the planetary ruler of that division.

In the horoscope of Calvin Coolidge, the Sun in the 11th house is within the sector ruled by Mercury. Therefore Mercury receives 60 virupas of tribhaga bala. Generally speaking, the 1st and 2nd houses are ruled by Mars, the 3rd and 4th by Venus, the 5th and 6th by Moon, the 7th and 8th by Saturn, the 9th and 10th by Sun, and the 11th and 12th by Mercury. However, there are sayana horoscopes which have intercepted houses,

FIGURE 12

Tribhaga Rulerships



and when converted to the nirayana chart may still have the same interception. In these instances, care should be taken to divide the degrees contained in the arc from the Ascendant to the Descendant into three equal sectors, using the corresponding points from Descendant to Ascendant. Results in such cases will not always coincide with the house boundaries.

AHARGANA

Before proceeding with the remaining divisions of kala bala, it may be of interest to the student of Hindu astrology to consider some of the philosophic factors which underlie the calculation of this Time Strength.

In the Hindu tradition, the first day of the present Creation is believed to have occurred in the first degree of the constellation Aries as the Sun was rising, together with the Moon and the five planets which comprise the seven karmic heavenly bodies. This astronomical phenomenon is recorded in the *Surya Siddhanta* (surya = Sun, or brightness of the Sun; siddhanta = established). From the title it is evident that the work pertains to that which has been established, and conveys the idea that the Spirit of the Sun inspired or revealed cosmic knowledge to its authors.

The version of the *Surya Siddhanta* now extant dates from the 5th Century A.D., at which time it was already an ancient work. In the 19th Century the Reverend Ebenez Burgess, an Episcopal Minister who investigated and became familiar with the Hindu system of astrology through the pundits themselves, translated this Sanskrit text, adding copious commentaries, which was published in 1860 in *The Journal of the American Oriental Society*. From this work we can obtain the calculations given in the *Surya Siddhanta* brought up to 1860 A.D.

In Sanskrit, the term for the period of days elapsed since Creation is *ahargana*, which literally means "heap of days." An abbreviated ahargana is given in Table II. It is abbreviated inasmuch as the number of days since Creation has been reduced by extracting common multiples of all the Time cycles involved. While the actual figures have been reduced, making calculations simpler, the relative values have remained unchanged.

According to the interpolation by Burgess, the number of years elapsed between the beginning of Creation and 1860 A.D., amounts to 1,955,844,960. The ahargana, or number of days since the beginning of Creation, is given for the Prime Meridian of India at midnight, January 1st, 1860, as 714,404,108,573 civil days, Gregorian style. Dividing this number by seven, the day of the week of this date can be obtained. In this instance, the result is 102,057,729,796, with a remainder of 1. This remainder gives the clue, indicating that January 1, 1860, fell on the first day of the week, or Sunday.

One may or may not accept as fact the Hindu tradition which claims to know the day of this Creation. Be this as it may, by means of the ahargana it is possible to discover on which day of the week any particular date fell. This is the first step necessary in calculating the remaining elements of kala bala in order to ascertain the virupas which each planet may receive according to the *astrological* hour, day, month and year of a person's birth.

The planetary rulers of the days of the week, beginning with Sunday, are Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. As a matter of interest, it may be noted that although calculation of the planetary hour depends upon the day of the week, actually it is the planetary hours which have fixed both the rulership and naming of the days of the week. These names are very ancient, as evidenced by the universality of their correspondence according to planetary order, and to the gods of mythology which personify the planets. In the Romance languages the names of the days closely follow the Latin nomenclature, but English equivalents are derived from Anglo-Saxon terminology.

Each weekday is named for the ruler of its own first planetary hour – the hour following upon sunrise, which marks the beginning of the natural day. Just as the interval between sunrise and sunset varies according to the time of year, latitude, etc., so the length of the planetary hours also varies. Thus a planetary hour is longer in the daytime and shorter in the nighttime in Northern latitudes during the summer, while the reverse is true during the winter months.

Since the Sun is the center around which all planets move, it is the first of the celestial bodies, and has rulership over the first hour of the first day of the week. From this, the day takes its name, Sunday, which is self-explanatory. The order of rulership of the remaining planetary hours and the subsequent days of the week derives from the relative speed of each planet in its orbit. Saturn, Father Time and patriarch of the gods in ancient myths, has both the greatest orbit and the slowest rate of motion among the karmic planets. Thus the planets are arranged according to their rate of motion: Saturn, Jupiter, Mars, (SUN), Venus, Mercury, Moon. Sun stands midway in the series, marking the dividing point between those bodies lying beyond the Sun's orbit, and those with orbits lying between the Earth and the Sun.

Starting with the Sun as ruler of the first hour of the first day of the week, the order of the planetary hour rulerships for Sunday are subsequently Venus, Mercury, Moon, Saturn, Jupiter and Mars. This series is continued in a cycle until on the 25th hour, or the first hour of the next day, the planetary ruler is the third planet forward from the one which ruled the previous day. Thus, Sun rules the 1st hour of the first day; on the 25th hour, the Moon, third planet forward in the series, has rulership, and the day takes its name from this planetary ruler, i.e., Monday. On Tuesday, Mars, the third planet forward from the Moon, has rulership; on Wednesday, Mercury, the third planet forward from Mars, rules; on Thursday, Jupiter, third planet forward from Mercury, rules; on Friday, Venus, third planet forward from Jupiter, rules; and on Saturday, Saturn, third planet forward from Venus, rules. Thus the cycle is completed and begins again with the Sun for the first day of the week.

The astrological month is comprised of exactly 30 days, and the astrological year consists of 360 days. Astrological months are ruled by the planet ruling the first day of the astrological month, while the astrological year is ruled by the planet ruling the first day of the astrological year.

Planetary rulers of the hour, day, month and year of birth receive credits as follows:

Ruler of Planetary Hour	– 60 virupas Hora Bala
Ruler of Day of Week	– 45 virupas Dina Bala
Ruler of Astrological Month	– 30 virupas Masa Bala
Ruler of Astrological Year	– 15 virupas Varsha Bala

In order to ascertain these values it is necessary to use the ahargana for the birth date. This is obtained by adding together the figures for the following items, as taken from the Abbreviated Ahargana (Table II).

YEAR OF BIRTH: found in first portion of Table. The ahargana for the year of birth follows. Leap years are indicated by an asterisk.

MONTH OF BIRTH: found in the succeeding two sections of the Table, the first for common years, the second for leap years. The figure adjacent to the birth month represents the number of days elapsed since the beginning of the birth year.

DAY OF BIRTH: Add the number of days elapsed from zero days of the birth month to the two figures obtained from the above steps. The total is the ahargana for the horoscope in question. This sum is required in determining the dina, masa, and varsha balas, and should be noted on the horoscope for future reference.

The chart of Calvin Coolidge illustrates this procedure, which is applicable for all horoscopes. Refer to Table II.

DATE: July 4, 1872

YEAR: 1872

(Leap Year)	=	24235 days, Ahargana
MONTH: July	=	182 days (Leap Year for Months)
DAY OF MONTH:	=	4 days (From 0 July)
Total		24421 days, Abbreviated Ahargana

DINA BALA

To obtain the planetary ruler of the day of the week in which birth occurred, the ahargana is employed as follows:

1. Divide ahargana of the birth by 7.

2. Disregard quotient. Remainder indicates the day of the week on which birth occurred, and its planetary ruler. A remainder of 1 indicates Sunday, ruled by Sun; a remainder of 2 equals Monday, Moon; 3 is Tuesday, Mars; 4 is Wednesday, Mercury; 5 is Thursday, Jupiter; 6 is Friday, Venus; and 0, or no remainder, indicates Saturday, Saturn.

Dividing by 7 extracts the number of complete weeks in the ahargana of a particular horoscope. Hence the quotient, representing the number of complete cycles, or weeks which have elapsed, is discarded. What is sought here is the day of the week on which birth took place; the remainder indicates this day. Saturday, being the 7th day of the week, always gives an 0 remainder, since the ahargana is being divided by 7, and no remainder of 7 is possible.

DINA BALA – Calvin Coolidge

Ahargana: 24421 ÷ 7 = 3488 quotient, with a remainder of 5, indicating Thursday as the day of birth, with Jupiter as planetary ruler. Jupiter is therefore given 45 virupas dina bala in the Shad Bala Speculum. (The ruler of the day of birth always receives 45 virupas.)

HORA BALA

Although the ruler of the planetary hour of birth can be calculated by trigonometry, using latitude of birthplace and declination of the Sun on the birthday, it is more efficient to use a Table of Planetary Hours erected for various latitudes and days of the year. One of the best such works published in the United States is the *Improved Perpetual Planetary Hour Book*, by Llewellyn George, compiled for latitudes 27° to 55° North, for any year, and includes complete instructions for finding the planetary hour of birth.

A portion of page 86 from this book is reproduced here, selected to demonstrate the manner in which the ruler of Calvin Coolidge's birth hour is determined. From the Table encompassing the day of birth (July 1st to 7th), select the latitude of the birthplace, which is 43° N. The time of birth was 9:00 A.M. In the column for 43° N., locate the nearest lesser time to that when birth occurred. This is 8:14 (Day Hours; Sunrise to Sunset). Having already determined the day of birth as Thursday, and Jupiter as ruler of the first planetary hour, find in this column the planet given for 8:14, which is Venus, ruler of the planetary hour of birth, and as such receives 60 virupas hora bala entered in the Shad Bala Speculum.

MASA BALA

Masa Bala is derived from the planet ruling the first day of the astrological month in which birth occurred. Just as the planet ruling the first hour rules the entire day, so the planet ruling the first day of the month rules the entire astrological month. Since the astrological month consists of 30 days, the first step in calculating masa bala is to divide the ahargana for the given horoscope by 30. The quotient represents the number of complete months elapsed since Creation, and the remainder is discarded.

Inasmuch as the astrological month consists of four weeks and two days, the first day of every month will be two days later in the week than the first day of the preceding month. Hence, the next step is to multiply the quotient by 2, which gives the number of days since the first day of the first month of Creation. (This total has been reduced for ease of handling in the Abbreviated Ahargana, Table II.)

Creation having begun on Sunday, or the first day of the week, and since the beginning of each successive week is seven days plus one, 1 is added to the product obtained from multiplying the quotient by 2. This sum is then divided by 7, which gives the entire number of weeks since Creation; the remainder indicates the day of the week which is the first day of the astrological

JULY 1st to 7th, ANY YEAR

Day Hours; Sunrise to Sunset. Mean Time.

Lat. 27°	Lat. 29°	Lat. 31°	Lat. 33°	Lat. 35°	Lat. 37°	Lat. 39°	Lat. 41°	Su	M	Tu	W	Th	F	Sa	Lat. 43°	Lat. 45°	Lat. 47°	Lat. 49°	Lat. 51°	Lat. 53°	Lat. 55°
5.08	5.04	4.59	4.54	4.49	4.43	4.37	4.31	☉	☽	♂	☿	♃	♀	♄	4.24	4.17	4.08	3.59	3.49	3.38	3.25
6.17	6.14	6.10	6.06	6.01	5.56	5.51	5.46	♀	♄	☉	☽	♂	☿	♃	5.41	5.35	5.27	5.20	5.12	5.02	4.52
7.26	7.24	7.21	7.17	7.14	7.10	7.06	7.02	☿	♃	♀	♄	☉	☽	♂	6.57	6.53	6.47	6.41	6.34	6.27	6.18
8.36	8.34	8.31	8.29	8.26	8.23	8.20	8.17	☽	♂	☿	♃	♀	♄	☉	8.14	8.10	8.06	8.01	7.57	7.51	7.45
9.45	9.44	9.42	9.40	9.39	9.37	9.35	9.32	♄	☉	☽	♂	☿	♃	♀	9.30	9.28	9.25	9.22	9.19	9.15	9.11
10.54	10.54	10.53	10.52	10.51	10.50	10.49	10.48	♃	♀	♄	☉	☽	♂	☿	10.47	10.46	10.44	10.43	10.42	10.40	10.38
12.03	12.04	12.04	12.04	12.04	12.04	12.04	12.04	♂	☿	♃	♀	♄	☉	☽	12.04	12.04	12.04	12.04	12.04	12.04	12.04
1.12	1.13	1.14	1.15	1.16	1.17	1.18	1.18	☉	☽	♂	☿	♃	♀	♄	1.20	1.21	1.23	1.24	1.27	1.28	1.31
2.21	2.23	2.25	2.27	2.28	2.30	2.32	2.34	♀	♄	☉	☽	♂	☿	♃	2.37	2.39	2.42	2.45	2.49	2.53	2.57
3.31	3.33	3.36	3.38	3.41	3.44	3.47	3.49	☿	♃	♀	♄	☉	☽	♂	3.53	3.57	4.01	4.06	4.12	4.17	4.24
4.40	4.43	4.47	4.50	4.53	4.57	5.02	5.04	☽	♂	☿	♃	♀	♄	☉	5.10	5.15	5.21	5.27	5.34	5.41	5.50
5.49	5.53	5.57	6.01	6.06	6.11	6.16	6.20	♄	☉	☽	♂	☿	♃	♀	6.26	6.32	6.40	6.47	6.57	7.06	7.17
Night Hours; Sunset to Sunrise.																					
6.58	7.03	7.08	7.13	7.18	7.24	7.30	7.35	♃	♀	♄	☉	☽	♂	☿	7.43	7.50	7.59	8.08	8.19	8.30	8.43
7.49	7.53	7.57	8.02	8.06	8.11	8.16	8.20	♂	☿	♃	♀	♄	☉	☽	8.27	8.32	8.40	8.47	8.57	9.06	9.17
8.40	8.43	8.47	8.50	8.53	8.57	9.01	9.05	☉	☽	♂	☿	♃	♀	♄	9.10	9.15	9.21	9.27	9.34	9.42	9.50
9.31	9.34	9.36	9.39	9.41	9.44	9.47	9.49	♀	♄	☉	☽	♂	☿	♃	9.54	9.57	10.01	10.06	10.12	10.17	10.24
10.22	10.24	10.25	10.27	10.29	10.31	10.33	10.34	☿	♃	♀	♄	☉	☽	♂	10.37	10.39	10.42	10.55	10.49	10.53	10.57
11.13	11.14	11.15	11.18	11.16	11.17	11.18	11.19	☽	♂	☿	♃	♀	♄	☉	11.21	11.21	11.23	11.24	11.27	11.29	11.31
12.04	12.04	12.04	12.04	12.04	12.04	12.04	12.04	♄	☉	☽	♂	☿	♃	♀	12.04	12.04	12.04	12.04	12.04	12.04	12.04
12.54	12.54	12.53	12.53	12.52	12.51	12.50	12.48	♃	♀	♄	☉	☽	♂	☿	12.48	12.46	12.44	12.42	12.42	12.40	12.38
1.45	1.44	1.43	1.41	1.39	1.37	1.35	1.33	♂	☿	♃	♀	♄	☉	☽	1.31	1.28	1.25	1.22	1.20	1.16	1.12
2.36	2.35	2.32	2.30	2.27	2.24	2.21	2.18	☉	☽	♂	☿	♃	♀	♄	2.15	2.10	2.06	2.01	1.57	1.53	1.45
3.27	3.25	3.21	3.18	3.15	3.11	3.07	3.03	♀	♄	☉	☽	♂	☿	♃	2.58	2.53	2.47	2.41	2.37	2.28	2.19
4.18	4.15	4.12	4.07	4.02	3.57	3.52	3.47	☿	♃	♀	♄	☉	☽	♂	3.42	3.35	3.27	3.20	3.12	3.03	2.52

♄ Saturn; ♃ Jupiter; ♂ Mars; ☉ Sun; ♀ Venus; ☿ Mercury; ☽ Moon.

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month of the birth in question. A remainder of 1 would be Sunday, 2 would be Monday, and so forth, as previously explained.

For example, the ahargana for the birthdate of Calvin Coolidge is 24421. Divide this number by 30:

30) 24421 (814 = quotient. Disregard remainder.
Multiply by 2: 814 × 2 = 1628
Add 1: + 1
1629
Divide by 7: 7) 1629 (232, with a remainder of 5

Remainder indicates fifth day of the week, or Thursday, showing Jupiter as ruler of the first day of the astrological month of birth. Therefore Jupiter receives 30 virupas masa bala in the Shad Bala Speculum of Coolidge.

VARSHA BALA

Varsha Bala is based upon an astrological year of 360 days. The planetary ruler of the year of birth is determined by the planet ruling the first day of the year. The procedure is virtually the same as in calculating masa bala.

1. Divide the ahargana by 360 and disregard the remainder.
2. Multiply quotient by 3, since the astrological year contains 51 complete weeks and three days of the next week. Multiplying by 3 advances by three places the 1st day of each successive year since Creation.
3. Add 1 to this product and divide the result by 7, in order to eliminate the number of weeks elapsed since Creation.
4. The remainder indicates the planetary ruler for the year of birth.

VARSHA BALA — Calvin Coolidge

360) 24421 (67 = quotient. Disregard remainder.
Multiply by 3: 67 × 3 = 201
Add 1: + 1
202
Divide by 7: 7) 202 (28, with a remainder of 6

Remainder indicates 6th day of the week, or Friday, so that Venus is the ruler of the first day of the astrological year of birth. Thus, Venus receives 15 virupas varsha bala in the Shad Bala Speculum of Coolidge.

In concluding the kala bala, it is important to keep in mind that the astrological day of the week may not be the same as the calendar week day, since the calendar day begins at midnight, while the astrological day begins at sunrise. Thus a birth occurring between midnight and sunrise of any calendar day is considered as being under the planetary rulership of the previous day. It is therefore necessary to calculate the various days in the above balas as indicated, rather than to take them from the ephemeris.

4.—AYANA BALA

Ayana means "season," and since the change of seasons of the year is dictated by the Sun's declination, Ayana Bala refers to the declinational strength of the planets. The term *ayana* is already familiar, since it is used to designate the Sign (Tropical) zodiac, which is called sayana ("with the seasons"), while the Constellational zodiac is called nirayana ("without seasons").

In the Western system, 0° Aries marks the place and time when the Sun crosses the Celestial Equator from South to North declination, usually on March 21st each year. For those living in the Northern hemisphere, this heralds the warm season, with the Sun reaching its maximum strength in North declination at the summer solstice on June 21st.

Declination, whether of the Sun or the planetary bodies, is always measured from the Celestial Equator, regardless of the season of the year. Each of the planets is constantly changing its declination, since these "wanderers" not only progress through the constellations, but shift between North and South declination according to a regular pattern. Despite each planet having its own declination, readily available from any ephemeris, it is not their individual declinations which are used in calculating the ayana bala, but rather the declination of the Sun *as if it were in the longitude of the planet.* In other words, the planets are considered as agents of the central, solar power, and not as independent influences.

Inasmuch as ayana bala is based on the seasonal position of the planets in the signs of the zodiac and not their position in the constellations, it is more convenient to use the sayana horoscope in calculating this strength. In determining a planet's ayana bala, its declination is considered to be that of the Sun when the Sun transits the longitude occupied by the planet in the natal chart. In other words, the planet is regarded as having no latitude, but rather as moving in the ecliptic of the Sun.

In ayana bala, the planets are divided into three classes:

1. Sun, Jupiter, Venus and Mars are considered in harmony with the season of the year when the Sun is in North declination and Nature is expansive and ardent.

2. Moon and Saturn, associated with conditions when the Sun is in South declination, marking the winter season in the Northern hemisphere, are considered adverse in North declination.

3. Mercury, being neutral and adaptable, stands alone, and is considered to do well in any season of the year.

Although Western ephemerides show the extreme of declination of the Sun, both North and South of the Celestial Equator, as 23° 27′, Hindu astrologers always use 24° as the extreme for ayana bala. The latter figure avoids needless labor, and the final result is sufficiently close for most purposes.

As in previous procedures of calculation, the zero value is used to obtain the ayana bala. For those planets in the first class, the ayana bala increases from their zero point at 24° South declination, to their maximum strength at 24° North declination. Conversely, Moon and Saturn, being strongest in South declinations, their ayana bala zero point is 24° North declination, and their maximum strength is 24° South declination.

Mercury is always given the maximum ayana bala which his position will permit. If in North declination, his zero value will be 24° South, and vice versa. In this manner Mercury partakes of the nature of the class which rules the declination he is in at the time.

Rules for Calculating Ayana Bala

1. Take planet's longitude from sayana horoscope.
2. Locate Sun's transit of that longitude in Western ephemeris (any year will do).
3. Take Sun's declination given in the ephemeris for the date when Sun is in planet's longitude.
4. Determine planet's zero value:

   24° S. Dec., Sun, Mars, Jupiter, Venus, and Mercury if in N. Dec.

   24° N. Dec., Moon, Saturn, and Mercury if in S. Dec.

   a) If planet's longitude and zero position are both North or both South, *subtract* declination given in ephemeris from 24°.

   b) If one is North and the other South, *add* planet's declination to 24°.

5. Add to this result one-quarter of itself.
6. The total will be the Ayana Bala in virupas for the planet.

(Note: In obtaining the Sun's declination from the longitude of the planet in question, some interpolation may be called for, but this may be done approximately, since extreme accuracy is not necessary.)

Examples of Calculating Ayana Bala

(Using nearest whole degrees)

Calvin Coolidge (sayana horoscope):

SUN, Longitude 12°48′ Cancer	
Sun's declination, 12°48′ Cancer	= 23° North
Zero value, extreme S. Dec.	+ 24° South
Distance from zero point	= 47°
Plus ¼ this distance	+ 12° (approx.)
Ayana Bala of Sun	= 59 virupas

MERCURY, Longitude 23°55′ Cancer	
Sun's declination, 23°55′ Cancer	= 21° North
Zero value when in N. Dec.	+ 24° South
Distance from zero point	= 45°
Plus ¼ this distance	+ 11° (approx.)
Ayana Bala of Mercury	= 56 virupas

In calculating the Moon's ayana bala, the Moon's longitude is 29°49′ Gemini, which is greater than the maximum declination of the Sun. Consequently, the longitude of the Moon must be taken as 24° North, which is also the Moon's zero ayana point. Both being North, Moon's zero point is subtracted from 24° North, leaving 0 virupas.

Queen Victoria (sayana horoscope):

JUPITER, Longitude 16°57′ Aquarius

Zero value, extreme S. Dec.	= 24° South
Sun's declination, 16°57′ Aquarius	− 15° South
Distance from zero point	= 9°
Plus ¼ this distance	+ 2° (approx.)
Ayana Bala of Jupiter	= 11 virupas

MOON, Longitude 3°33′ Gemini

Zero value, extreme N. Dec.	= 24° North
Sun's declination, 3°33′ Gemini	− 21° North
Distance from zero point	= 3°
Plus ¼ this distance	+ 1° (approx.)
Ayana Bala of Moon	= 4 virupas

5.—CHESTA BALA

Chesta means "motion." Chesta Bala is the strength derived from a planet's motion. Unlike in Western astrology, the Hindus consider a planet as having its strongest chesta when it is stationary or retrograde. Conversely, a planet has its least chesta bala when moving most swiftly. Calculations of this strength are therefore based upon a planet's position at birth relative to these two points of slowest or fastest motion.

This particular bala is especially valuable in delineation when it is combined with uccha bala (exaltation strength), and is used in certain systems for calculating the natural length of life as well as evaluating the effects of transits and planetary periods used in predictive work. Chesta bala may be likened to speed, and uccha bala to mass, which when combined, give the relative release of energy, or penetration of a planet's influences at various times of life. Uccha denotes the spiritual strength gained from previous incarnations, while chesta has the effect of giving strength through repeated action, regardless of the nature of the action. Together they indicate the nature of the karma to be reaped in this life, the time it is to be expected, and the spiritual resources with which a person may react to this karma.

Uccha bala represents the capacity to understand and react properly to life situations, especially those of "unknown cause," or the product of a "blind and cruel fate." Persons with little spiritual insight, or those otherwise forced to re-learn certain spiritual truths, are said to be in "Hell" previous to reincarnating. Such a person would lack the ability to avert adverse happenings because he would not be able to foresee their occurrence, or would be unable to act in a manner which would turn the event into a spiritual lesson, even when advised by those of greater spiritual perception.

On the other hand, chesta may be likened to a person either racing through life's experiences without gaining much spiritual or intellectual insight; or to one who moves slowly and methodically, gaining much in knowledge of how to handle karmic situations. If we are to achieve proper awareness of the meaning of karma, it is of great importance to recognize the forces with which we deal, and their limitations and capabilities when we marshal them to our aid. Chesta and uccha balas provide the key which reveals these factors as well as to what extent karma can be modified, and the departments of life in which it is most readily accomplished.

To the Hindu astrologer, the first consideration in delineating a horoscope is determination of the natural length of life. This is done through use of the Shad Bala, of which uccha and chesta are a part. Should it be observed that death will occur at an early age, further calculations are not undertaken. The Shad Bala gives the actual starting point of life, and as a logical sequence, the end of life. However, particular variations are ascertained from the uccha and chesta balas which, taken together, reveal the timing of events in the life.

In calculating chesta bala the five karmic planets are divided into two classes designated by the astronomical terms, "superior" and "inferior," according to whether their orbits lie within or without that of the Earth. Mars, Jupiter and Saturn, whose orbits are beyond the Earth from the Sun, move most swiftly from the geocentric viewpoint when they are in conjunction with the Sun, and move most slowly when retrograde, which occurs when they are in opposition to the Sun. Being superior in their orbit, they can never form an inferior conjunction with the Sun (i.e., a conjunction in which a planet lies between Earth and Sun).

Venus and Mercury have orbits lying between the Earth and the Sun, and are thus classified as inferior

planets. They cannot form an opposition to the Sun, since Venus is never more than 47°, and Mercury never more than 27° from the Sun. They form their superior conjunction with the Sun while direct in motion and farthest away from Earth, at which time they are moving at their highest rate of speed. They form their inferior conjunction with the Sun when they are stationary or retrograde, at which time they are at their slowest rate of motion.

The Moon has its highest chesta bala when it is Full, or in opposition to the Sun, so that its strength is identical with its paksha bala.

Maximum chesta bala for the Sun occurs when it is apparently moving most slowly, which is the point of its greatest distance from Earth (aphelion). Sun has its minimum chesta when it is moving most swiftly and is closest to the Earth (perihelion). The perihelion of the Sun moves forward in the zodiac at the very slow rate of 11″ each year. As a constant for calculating the Sun's chesta, the perihelion for 1900 A.D. is 15°14′ in the *constellation* Sagittarius. For any year prior to that date, subtract 11″ for each year elapsed, and for any year following 1900, add 11″ for each year.

When the perihelion for the birth year has been calculated, determine the distance in longitude between it and the longitudinal position of the Sun, using the nirayana longitude of the Sun. For birth dates occurring when the Sun is in a longitude less than 15°14′ Sagittarius, the longitude of the Sun is subtracted from the longitude of the perihelion (255°14′). For birthdays occurring after this longitude, subtract the perihelion from the longitude of the Sun. When this arc has been determined, divide it by 3 and convert minutes to decimals; the result is virupas of chesta bala.

Persons with birthdays close to the summer solstice will have a high chesta bala for the Sun. Births occurring close to the winter solstice will have a low chesta bala for the Sun. Birth dates close to the spring or autumnal equinoxes will have about one-half the full virupas (60) chesta bala for the Sun.

In calculating the chesta bala for the planets, the sayana longitude is used for convenience. Western ephemerides give the longitude of the planets (in the signs), and since the relative values between the position of the planet and its point of swiftest or slowest motion are used, the results would be the same for either sign of constellational longitude. It will be necessary not only to have an ephemeris for the birth year, but perhaps also for the year previous to or following birth, in order to fulfill the conditions here outlined.

Calculating Sun's Chesta Bala

Calvin Coolidge – July 4, 1872

Perihelion for 1900 = 15°14′ Sagittarius, or 255°14′ Long.

Birth year	– 1872	
11″ ×	28 yrs. = 5′08″ (disregard seconds)	
Perihelion for 1872 = 255°14′ – 5′		= 255°09′
Sun's Nirayana longitude		– 76°47′
Perihelion Arc		= 178°22′
Dividing by 3 gives		59°27′
Converting minutes to decimals		= 59.45°

Chesta Bala for Sun is 59.45 virupas.

Calculating Chesta Bala for Any Planet

1. From planet's longitude at birth locate the longitude *previous* to birth in which either a superior or inferior conjunction with the Sun occurred, if the planet is Venus or Mercury. If the planet is Mars, Jupiter or Saturn, find the longitude in which a conjunction or opposition to the Sun occurred.

2. Determine the longitude of the point in which a superior or inferior conjunction occurred *after* birth (Venus and Mercury), or the point of conjunction or opposition to the Sun (Mars, Jupiter and Saturn).

3. Determine the longitude in which a planet either begins or ends its retrogression, either before or after birth. Since both inferior conjunction of the inferior planets, and opposition of the superior planets occurs during retrogression, this information can be a guide as to the type of motion the planet has prior or subsequent to its position on the day of birth.

I – Venus and Mercury (Inferior Planets)

a) *Maximum Chesta Arc* comprises the arc from superior conjunction to the point where planet's retrogression begins or ends, added to the arc from the latter point to the point of inferior conjunction.

b) *Chesta Arc of a direct planet* comprises distance between superior conjunction and planet's position at birth.

c) *Chesta Arc of a retrograde planet* is the sum of the arc from superior conjunction to the point where retrogression begins or ends, and the arc from the latter point to the planet's position at birth.

FORMULA: $\text{Chesta Bala} = \frac{\text{Chesta Arc} \times 180°}{\text{Maximum Chesta Arc}}$

Change to decimals and divide result by 3. The quotient equals virupas of chesta bala for the planets in question (Venus and Mercury).

These rules are expressed in diagram form as follows:

When at birth Venus or Mercury is moving direct to a point following birth, where it begins retrogression, it has:

FASTEST MOTION		SLOWEST MOTION		
SC	P	℞	IC	℞+

When at birth Venus or Mercury is retrograde or moving from a retrograde position prior to birth, it has:

SLOWEST MOTION		FASTEST MOTION		
℞	IC	℞+	P	SC

P — Planet's position at birth
SC — Superior Conjunction
℞ — Retrogression begins
℞+ — Retrogression ends
IC — Inferior Conjunction

(Note: When an arc passes 0° Aries, the longitude of the point which is prior to 0° Aries must be subtracted from the full circle of 360°, and the remainder of the arc added to this figure.)

CHESTA BALA FOR MERCURY — Calvin Coolidge

(Using sayana horoscope, with date and longitude of each of the points of calculation.)

Mercury Moving From Superior to Inferior Conjunction:

SC	P	℞	IC
6/24/72	7/4/72	8/17/72	8/30/72
93°48′	113°55′	165°47′	157°48′

Rule I – a) ℞ 165°47′ − SC 93°48′ = 71°59′ + ℞ 165°47′ − IC 157°41′ = 8°06′

= 80°05′ *Maximum Chesta Arc* or 80.08°

Rule I – b) P 113°55′
− SC 93°41′
20°14′ *Chesta Arc*
or 20.23°

FORMULA:

$$\frac{20.23° \times 180°}{80.08°} = 45.46° \div 3 = 15.15 \text{ virupas}$$

Chesta Bala for Mercury

CHESTA BALA FOR VENUS — Calvin Coolidge

Venus Moving From Inferior to Superior Conjunction:

IC	℞+	P	SC
9/26/71	10/18/71	7/4/72	7/15/72
182°59′	174°52′	99°34′	113°57′

Rule I – a) 360°00′ (Used when arc has passed 0° Aries)
− ℞+ 174°52′
185°08′ (Distance from ℞+ to 0° Aries)
+ 113°57′ (Distance from 0° Aries to SC)
299°05′ (Arc from ℞+ to SC)
IC 182°59′
− ℞+ 174°52′
8°07′ + 299°05′ = 307°12′ *Maximum Chesta Arc* or 307.2°

Rule I – b) SC 113°57′
−P 99°34′
14°23′ *Chesta Arc*
or 14.38°

FORMULA:

$$\frac{14.38° \times 180°}{307.2°} = 8.42° \div 3 = 2.8 \text{ virupas Chesta}$$

Bala for Venus

II — MARS, JUPITER AND SATURN (Superior Planets)

a) *Maximum Chesta Arc* comprises the arc from conjunction with the Sun to point where planet's retrogression begins or ends, added to the arc from the latter point to the point of opposition to the Sun.

b) *Chesta Arc of a direct planet* comprises distance between its conjunction with the Sun and its position at birth.

c) *Chesta Arc of a retrograde planet* is the sum of the arc from conjunction with the Sun to the point where retrogression begins or ends, and the arc from the latter point to the planet's position at birth.

FORMULA: $$\text{Chesta Bala} = \frac{\text{Chesta Arc} \times 180^\circ}{\text{Maximum Chesta Arc}}$$

Change to decimals and divide result by 3. The quotient equals virupas of chesta bala for the planet in question (Mars, Jupiter, Saturn).

CHESTA BALA FOR MARS—Calvin Coolidge

P = Birth Position
7/4/72 0°09′ Cancer 90°09′ Long.

C = Conjunction Sun
7/17/72 26°58′ Taurus 56°58′ Long.

℞ = Retrograde Begins
3/23/73 15°16′ Scorpio 225°16′ Long.

O = Opposition Sun
4/27/72 7°22′ Scorpio 217°22′ Long.

Mars Moving from Conjunction to Opposition:

C P ℞ O

Rule II—a)

℞ 225°16′ ℞ 225°16′
− C 56°58′ − O 217°22′
168°18′ + 7°54′ = 176°12′ *Maximum Chesta Arc*
or 176.2°

Rule II—b)

P 90°09′
− C 56°58′
33°11′ *Chesta Arc*
or 33.18°

FORMULA:

$$\frac{33.18^\circ \times 180^\circ}{176.2^\circ} = 33.32 \div 3 = 11.10$$ virupas Chesta Bala for Mars

CHESTA BALA FOR JUPITER—Calvin Coolidge

P = Birth Position
7/4/72 4°36′ Leo 124°36′ Long.

C = Conjunction Sun
8/3/72 11°35′ Leo 131°35′ Long.

O = Opposition Sun
1/15/72 24°52′ Cancer 114°52′ Long.

℞+ = Retrograde Ends
3/16/72 19°51′ Cancer 109°51′ Long.

Jupiter Moving from Opposition to Conjunction:

O ℞+ P C

Rule II—a)

C 131°35′ O 114°52′
− ℞+ 109°51′ − ℞+ 109°51′
21°44′ + 5°01′ = 26°45′ *Maximum Chesta Arc*
or 26.75°

Rule II—b)

C 131°35′
− P 124°36′
6°59′ *Chesta Arc*
or 6.90°

FORMULA:

$$\frac{6.90^\circ \times 180^\circ}{26.75^\circ} = 46.43^\circ \div 3 = 15.47$$ virupas Chesta Bala for Jupiter

CHESTA BALA FOR SATURN—Calvin Coolidge

(Note that Saturn is retrograde in this chart.)

P = Birth Position
7/4/72 18°22′ Capricorn 228°22′ Long.

C = Conjunction Sun
1/3/72 12°29′ Capricorn 282°29′ Long.

℞ = Retrograde Begins
5/2/72 21°16′ Capricorn 291°16′ Long.

O = Opposition Sun
7/9/72 18°00′ Capricorn 288°00′ Long.

Saturn Moving from Conjunction to Opposition:

C ℞ P O

Rule II—a)

℞ 291°16′ ℞ 291°16′
− C 282°29′ − O 288°00′
8°47′ + 3°16′ = 12°03′ *Maximum Chesta Arc*
or 12.05°

Rule II—c)

R 291°16′ R 291°16′
− C 282°29′ − P 288°22′
8°47′ + 2°54′ = 11°41′ *Chesta Arc*
or 11.68°

FORMULA

$$\frac{11.68^\circ \times 180^\circ}{12.05^\circ} = 174.47^\circ \div 3 = 58.15$$ virupas Chesta Bala for Saturn

6.—NAISARGA BALA

Naisarga means "brightness." This source of planetary strength is based upon the natural brightness of the karmic planets as they appear in the heavens. The values are invariable, and are the same in every horoscope. Consequently, no calculation is required for this final sector of Shad Bala. The virupa values of the Sun, Moon and the planets are entered in the Shad Bala Speculum according to the following schedule.

FIGURE 13

NAISARGA VALUES

SUN	60.00	virupas	MERCURY	25.72	virupas
MOON	51.43	virupas	MARS	17.15	virupas
VENUS	42.86	virupas	SATURN	8.58	virupas
JUPITER	34.29	virupas			

MODIFICATIONS OF SHAD BALA

I

DRISHTI BALA

Drishti Bala ("to see") is the strength given to a planet due to its being aspected by another planet which precedes it in the zodiac. The virupa value of such an aspect is estimated according to the following rules:

1. A planet cannot "see" backwards, but only in a forward direction in the zodiac. For example, Mars in the 1st house would be the aspecting planet to Sun in the 4th house, which would be the aspected planet, and modified according to the nature of Mars and the distance between it and the Sun.
2. A planet cannot aspect another planet that is closer than 30° forward from itself.
3. All planets aspect other planets with full strength at 180° from themselves.
4. All planets have zero strength at 30°, 150° and 300° (the extreme limit a planet can aspect another). Drishti strength gives two extra virupas to the aspected planet for each degree beyond 150° and up to 180° distant from the aspecting planet.
5. Mars sees full strength not only at 180° but also at 90° and 210° (square and opposition plus semi-sextile aspects).
6. Jupiter sees full strength at 180°, also at 120° and 240° (trine aspects).
7. Saturn sees full strength at 180°, also at 60° and 270° from itself (sextile and square aspects).

Whether a drishti is benefic or malefic depends solely on the planet which does the seeing, or aspecting. Malefic planets are rated minus – Sun, Mars and Saturn, also Mercury if badly associated. Moon, Venus, Jupiter are plus, and Mercury if well-associated.

The first step in computing drishti bala is to determine the arcs of distance between planets within the limits of the 30° to 300° range. This can be done by filling out a speculum, such as for Calvin Coolidge and Queen Victoria (Figures 15 and 16). In the Drishti Speculum each planet appears twice, once as the aspecting planet, shown in the vertical column to the left, and once as the aspected planet, arranged horizontally at the top. To guard against errors in calculating the arcs, it is advisable to enter the planets in the order of their increasing straight longitude in both columns. Each successive calculation acts as a check upon the previous one.

After determining the arcs between planets that are more than 30° and less than 300° forward in the horoscope, the drishti value of each planet is established according to Schedule D, and as diagrammed in Figure 14. The planets are divided into four groups, and designated as either plus or minus.

The drishtis aspecting any planet according to the method of evaluation here outlined are then combined with each other. The sum remaining after this algebraic combination is noted as plus or minus and entered in the proper column of the Drishti Analysis Speculum. These sums, either plus or minus, are then divided by four, and the quotient treated as virupas to modify each planet's Shad Bala. (See Figures 10 and 17.)

Computing Drishti Bala

Virupa strength varies according to the limitations of the degrees within which an aspect occurs (Schedule D). If, for example, there is an arc of 36° between an aspecting and aspected planet, the arc falls between 30° and 60°. The aspected planet (with the exception of Saturn) is given ½ virupa for each degree over 30° (and up to 60°), or 3 virupas in this case.

Sun, Moon, Venus and Mercury constitute the basic scheme of drishti values, while Mars, Jupiter and Saturn provide variations, as graphically shown in Figure 14. Virupa strength increases or decreases according to the degrees of the aspecting arc, which are either added to or subtracted from the *preceding* virupa value which marks its boundary according to the schedule for each of the planets. An arc between 60° and 90° for planets listed under I, II, and III, is calculated from 15 virupas, whereas Saturn within the same arc is calculated from 60 virupas, at which point he loses strength, whereas the others are still adding. An arc between 90° and 120°, with the exception of Mars, is calculated from 45 virupas. Note that Mars maintains full strength between 180° and 210°.

SCHEDULE D – DRISHTI BALA VALUES

I – SUN (Minus), MOON (Plus), VENUS (Plus), MERCURY (Plus if well associated; Minus if badly associated)

30° =	0 Virupas (V)	
60° =	15 V.	Add to 0 V, ½ number degrees over 30°
90° =	45 V.	Add to 15 V, 1 for each degree over 60°
120° =	30 V.	Subtract from 45 V, ½ number degrees over 90°
150° =	0 V.	Subtract from 30 V, 1 for each degree over 120°
180° =	60 V.	Add to 0 V, 2 for each degree over 150°
210° =	45 V.	Subtract from 60 V, ½ number degrees over 180°
240° =	30 V.	Subtract from 45 V, ½ number degrees over 210°
270° =	15 V.	Subtract from 30 V, ½ number degrees over 240°
300° =	0 V.	Subtract from 15 V, ½ number degrees over 270°

II – MARS (Minus)

30° =	0 Virupas (V)	
60° =	15 V.	Add to 0 V, ½ number degrees over 30°
90° =	60 V.	Add to 15 V, 1½ times number degrees over 60°
120° =	30 V.	Subtract from 60 V, 1 for each degree over 90°
150° =	0 V.	Subtract from 30 V, 1 for each degree over 120°
180° =	60 V.	Add to 0 V, 2 for each degree over 150°
210° =	60 V.	Full 60 V between 180° and 210°
240° =	30 V.	Subtract from 60 V, 1 for each degree over 210°
270° =	15 V.	Subtract from 30 V, ½ number degrees over 240°
300° =	0 V.	Subtract from 15 V, ½ number degrees over 270°

III – JUPITER (Plus)

30° =	0 Virupas (V)	
60° =	15 V.	Add to 0 V, ½ number degrees over 30°
90° =	45 V.	Add to 15 V, 1 for each degree over 60°
120° =	60 V.	Add to 45 V, ½ number degrees over 90°
150° =	0 V.	Subtract from 60 V, 2 for each degree over 120°
180° =	60 V.	Add to 0 V, 2 for each degree over 150°
210° =	45 V.	Subtract from 60 V, ½ number degrees over 180°
240° =	60 V.	Add to 45 V, ½ number degrees over 210°
270° =	45 V.	Subtract from 60 V, 1½ times degrees over 240°
300° =	0 V.	Subtract from 45 V, ½ number degrees over 270°

IV – SATURN (Minus)

30° =	0 Virupas (V)	
60° =	60 V.	Add to 0 V, 2 for each degree over 30°
90° =	45 V.	Subtract from 60 V, ½ for each degree over 60°
120° =	30 V.	Subtract from 45 V, ½ for each degree over 90°
150° =	0 V.	Subtract from 30 V, 1 for each degree over 120°
180° =	60 V.	Add 0 V, 2 for each degree over 150°
210° =	45 V.	Subtract from 60 V, ½ for each degree over 180°
240° =	30 V.	Subtract from 45 V, ½ for each degree over 210°
270° =	60 V.	Add to 30 V, 1 for each degree over 240°
300° =	0 V.	Subtract from 60 V, 2 for each degree over 270°

FIGURE 14

GRAPH OF PLANETS' DRISHTI

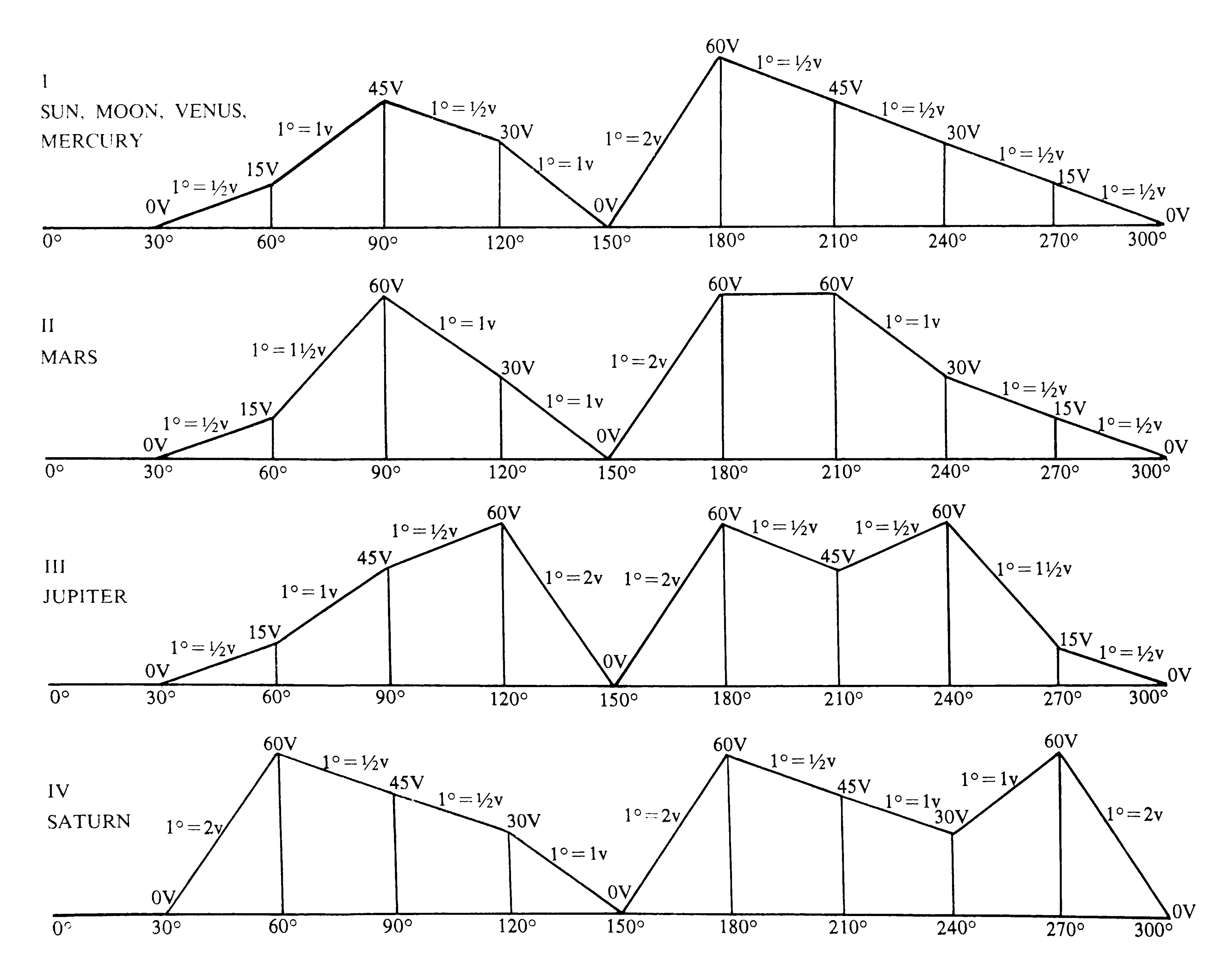


FIGURE 15

DRISHTI ANALYSIS – CALVIN COOLIDGE

Aspecting Planets	*Aspected Planets* (Arcs and Numerical Values)						
	MOON 63°48′	MARS 64°08′	VENUS 73°33′	SUN 76°47′	MERCURY 87°54′	JUPITER 98°35′	SATURN 262°21′
MOON 63°48′	xx	–	–	–	–	34°47′ + 2.4	198°33′ + 50.7
MARS 64°08′	–	xx	–	–	–	34°27′ –2.2	198°13′ –60.
VENUS 73°33′	–	–	xx	–	–	–	188°48′ + 55.6
SUN 76°47′	–	–	–	xx	–	–	185°34′ –57.2
MERCURY 87°54′	–	–	–	–	xx	–	174°27′ + 48.9
JUPITER 98°35′	–	–	–	–	–	xx	163°46′ + 27.5
SATURN 262°21′	161°27′ –22.9	161°47′ –23.6	171°12′ –42.4	174°26′ –48.9	185°33′ –57.2	196°14′ –51.9	xx
Totals:							
Plus						+ 2.4	+182.7
Minus	–22.9	–23.6	–42.4	–48.9	–57.2	–54.1	–117.2
Balances	–22.9	–23.6	–42.4	–48.9	–57.2	–51.7	+ 65.5
DRISHTI BALA (¼ of Balances)	– 5.7	– 5.9	–10.6	–12.2	–14.3	–12.9	+ 16.4

FIGURE 16

DRISHTI ANALYSIS – QUEEN VICTORIA

Aspecting Planets	*Aspected Planets* (Arcs and Numerical Values)						
	VENUS 1°20′	MERCURY 13°37′	SUN 36°48′	MOON 38°15′	JUPITER 291°39′	SATURN 333°28′	MARS 352°17′
VENUS 1°20′	–	xx	35°28′ + 2.64	36°55′ + 3.27	290°19′ + 4.51	–	–
MERCURY 13°37′	–	xx	–	–	278°02′ + 0.59	–	–
SUN 36°48′	–	–	xx	–	254°51′ −22.35	296°40′ −2.80	–
MOON 38°15′	–	–	–	xx	253°24′ + 22.98	295°13′ + 2.04	–
JUPITER 291°39′	69°41′ +24.41	81°57′ +36.57	105°09′ + 52.54	106°36′ + 53.18	xx	41°49′ + 20.78	60°38′ +15.38
SATURN 333°28′	–	40°09′ −20.18	63°20′ −58.0	64°47′ −57.37	–	xx	–
MARS 352°17′	–	–	–	45°58′ − 7.79	299°22′ − 0	–	xx
Totals: Plus / Minus	+24.41	+36.57 / −20.18	+ 55.18 / −58.0	+ 56.45 / −65.16	+ 28.08 / −22.35	+ 22.82 / −2.80	
Balances	+24.41	+16.39	− 2.42	− 8.71	+ 5.73	+ 20.02	+15.38
DRISHTI BALA (¼ of Balances)	+ 6.10	+ 4.10	− 0.60	− 2.17	+ 1.43	+ 5.00	+ 3.87

FIGURE 17

SHAD BALA SPECULUM – QUEEN VICTORIA

	SUN	MOON	MARS	MERCURY	JUPITER	VENUS	SATURN
Rasi	7.50	45.00	22.50	3.75	15.00	3.75	15.00
Hora	7.50	30.00	22.50	22.50	22.50	7.50	7.50
Drekana	7.50	15.00	30.00	22.50	7.50	3.75	15.00
Saptamsa	22.50	15.00	15.00	7.50	30.00	3.75	22.50
Navamsa	22.50	15.00	15.00	22.50	22.50	3.75	7.50
Dwadasamsa	7.50	7.50	30.00	30.00	7.50	3.75	7.50
Trimsamsa	15.00	22.50	15.00	15.00	15.00	3.75	22.50
SAPTA VARGA Totals	90.00	150.00	150.00	123.75	120.00	30.00	97.50
Uccha	51.10	58.25	41.90	9.54	5.55	58.55	15.44
Kendra	60.00	60.00	15.00	15.00	60.00	15.00	30.00
Yugma	–	30.00	–	30.00	–	–	15.00
Linga	15	–	–	15.00	–	–	–
STHANNA Totals	216.10	298.25	206.90	193.29	185.55	103.55	157.94
DIK	19.97	40.50	34.81	51.13	23.81	28.21	22.26
Natonna	20.92	39.08	39.08	60.00	20.92	20.92	39.08
Paksha	59.52	0.48	59.52	0.48	0.48	0.48	59.52
Tribhaga	–	–	–	60.00	60.00	–	–
Dina	–	45.00	–	–	–	–	–
Hora	–	60.00	–	–	–	–	–
Masa	–	–	–	–	–	30.00	–
Varsha	–	–	–	–	15.00	–	–
KALA Totals	80.44	144.56	98.60	120.48	96.40	51.40	98.60
AYANA	55.75	3.90	38.65	48.10	10.32	42.82	30.38
CHESTA	46.90	0.48	32.30	31.00	48.50	33.00	38.30
NAISARGA	60.00	51.43	17.15	25.72	34.29	42.86	8.58
SHAD BALA TOTALS	479.16	539.12	428.41	469.72	398.87	301.84	356.06
Drishti	–0.60	–2.17	+3.87	+4.10	+1.43	+6.10	+5.00
Yudha (none)							
TOTALS (Modified)	478.56	536.95	432.28	473.82	400.30	307.94	361.06

II

Yudha Bala

Yudha Bala is not often encountered in horoscopes. Like drishti, it is a subsidiary (or modification) of the Shad Bala. Yudha means "strife," and refers to a condition of conjunction wherein planets are within 1° longitude of each other. In other words, it might be said that they are striving for the same position. Which of the two is the victor depends upon which is brighter and which has the more northerly latitude.

Although the relative brilliance of the planets and luminaries has been established in naisarga bala, the general order is sometimes modified by temporary conditions. For example, Mars is brighter than usual during the twelve year cycle of his closest orbital approach to the Earth, especially while he is in opposition to the Sun. However, the Naisarga Schedule of relative brilliance can be used as a standard for yudha bala calculations.

Rules for Calculating Yudha Bala

1. Planets must be within 1° of longitude of each other.
2. Determine the difference in virupas of Shad Bala for the two planets.
3. Find difference between latitude of the conjunct planets from a Western ephemeris. If one is North and the other South, add the two latitudes to find the arc of difference.
4. Divide the difference in Shad Bala virupas of the contesting planets by the difference in their latitudes. (If the difference in latitude does not exceed 1°, omit this step.) The result gives virupas of Yudha Bala.
5. Add these virupas to the Shad Bala of the victor, and subtract the same number from the Shad Bala of the vanquished planet.

Example

An exact conjunction of Mars with Saturn occurred at 2 A.M., Greenwich, November 4, 1877.

Saturn	2°12′	S. Lat.
Mars	1°59′	S. Lat.
	0°13′	Difference

Shad Bala from hypothetical natal chart, Nov. 4, 1877:

Mars:	463	virupas
Saturn:	326	virupas
	137	virupas Difference

Since the difference in latitudes of Mars and Saturn is less than 1°, omit Step 4. Mars, the victor, receives 137 virupas added to his Shad Bala; Saturn loses 137 virupas:

Shad Bala, Mars = 463 + 137, or 600 virupas
Shad Bala, Saturn = 326 − 137, or 189 virupas

INTERPRETATION OF SHAD BALA COMPONENTS

Calculation of the Shad Bala completes the basis for all further work in Hindu astrology. Shad Bala is the means by which a planet's strength is measured, so that proper delineation may ensue. An average amount of Shad Bala is 360 virupas, indicating that a planet's influence is neutral for good or for evil.

Less than 300 virupas Shad Bala debilitate a planet, blocking its ability to bring benefits, even though the planet is a benefic. In such instances there is a lack or absence of those qualities indicated by the planet and the house in which it is located, or even over which it rules. Benefics so debilitated would bring overindulgence or misplaced sympathy.

More than 480 virupas of Shad Bala indicate a planet operating at full strength to bring benefits into the life. Even the malefics will operate favorably under such high Shad Bala. Mars will give energy, enterprise and strength, while Saturn brings perseverance, patience and foresightedness.

As in Western astrology, a planet's strength not only conditions the natal horoscope, but has a relative effect during transits and progressed periods.

House Strength

Although the virupa strength for each of the houses may be calculated by the following method, it is actually useful only as applied to the 1st house, inasmuch as the latter represents the individual as he is when

coming into this world, indicating both his physical and mental condition at birth. Since the first house rules the head, and therefore the capacity to think, Jupiter and Mercury in relation to the Ascendant are used in this calculation, together with the Shad Bala of the planet ruling the Ascendant.

The strength of the Ascendant is also necessary in calculating the natural length of life when it has the highest Shad Bala in a horoscope. (Although the rules for this particular Ayurdaya are not given in this text, they may be found in various Hindu source books.)

Calculating Strength of Ascendant

The strength of the Ascendant equals the total virupas of shad bala for the planet ruling the Ascendant, plus full drishti strength of Mercury and Jupiter in relation to the Ascendant, plus virupas for nature of the 1st house rasi: 60 virupas if a "human" rasi – Gemini, Virgo, Libra, Aquarius; Sagittarius if between 1° and 15°; 30 virupas if a "four footed" rasi – Aries, Taurus, Leo, Capricorn; Sagittarius if between 15° and 30°. 15 virupas if either Cancer or Pisces rasi. Scorpio receives nothing.

The Ascendant is without strength if it has less than 360 virupas.

1. Determine arcs of Mercury and Jupiter to the Ascendant. Locate where the arcs fall, as shown in the Drishti Graph (Figure 14). Note the virupa value for both spans. Make certain to use the proper graph for Mercury (I), and Jupiter (III).

2. Using the virupa value given for the span in which the planet is located, add (or subtract) the number of degrees of the arc to (or from) the base virupa value which precedes the arc. Change to decimals of a degree. This figure gives the drishti value for Mercury and/or Jupiter as they relate to the Ascendant.

3. Combine planet's drishti virupas as obtained in Step 2, with the Modified Total Strength of Shad Bala for the ruler of the Ascendant. Add virupa value according to the nature of the first house rasi. The result is the total strength of the Ascendant.

Example: Queen Victoria (Shad Bala Speculum, Figure 17)

JUPITER	21°39′ Capricorn
Ascendant	10°14′ Taurus
Arc of Difference	= 108°35′ (between 90° and 120°)
	– 90°
	18°35′ (or 18.58°)

Add ½ V. for each degree:

	18.58° ÷ 2 = 9.26 Jupiter drishti
Plus starting point of arc	= 54.26 virupas
Jupiter to Ascendant	45.00 virupas

MERCURY	13°37′ Aries
Ascendant	10°14′ Taurus
Arc of Difference	= 26°37′ (less than 30°; no value)

VENUS, Ruler of ASC.	= 307.94 virupas, Total Shad Bala
	+ 54.26 virupas, Jupiter drishti
	+ 30.00 virupas, Animal rasi on ASC.
Total Strength of ASC:	392.20 virupas

Example: Calvin Coolidge (Shad Bala Speculum, Figure 10)

JUPITER	8°35′ Cancer
Ascendant	9°17′ Leo
Arc of Difference	= 30°42′ (between 30° and 60°)
	– 30°
	0°42′ (or 0.7°)

Add ½ V. for each degree: 0.7° ÷ 2 = 0.35 Jupiter drishti

MERCURY	27°54′ Gemini
Ascendant	9°17′ Leo
Arc of Difference	= 41°23′ (between 30° and 60°)
	– 30°
	11°23′ (or 11.38°)

Add ½ V. for each degree: 11.38° ÷ 2 = 5.66 Mercury drishti

SUN, Ruler of ASC.	= 497.14 virupas, Total Shad Bala
	+ 0.35 virupas, Jupiter drishti
	+ 5.66 virupas, Mercury drishti
	+ 30.00 virupas, Animal rasi on ASC.
Total Strength of ASC:	533.15 virupas

SUMMARY OF PART I

Sthanna Bala as a source of planetary strength reveals the stamina or relative ability to endure or resist outside pressures, and to preserve integrity against inner forces of decadence and disintegration. In the world of matter it corresponds to mass, inertia and cohesion. When a planet is strong in sthanna bala it contains the ability to fulfill life's duties successfully, and to creditably discharge obligations in that department of life indicated by the planet. It derives from accomplishment (or the lack of it) in former lives, and promises continuation in this lifetime of what has or has not been hitherto achieved. High sthanna bala shows virtue and steadfastness, while low sthanna bala indicates vacillation and irresponsibility.

Several balas make up Sthanna Bala; the most important are Sapta Varga, Uccha and Kendra. Less important are Yugma and Linga Bala. The first three reveal spiritual causes working in this lifetime which are the result of actions in previous lives. In order to control or modify karma it is necessary to know its source and those areas in this life which are immediately pertinent to it.

Among the elements making up the Sapta Varga, the rasi carries the greatest importance in delineation, since it contains within itself the subdivisions of the sapta vargas. The rasi is comprehensive, while the subdivisions are relative specializations. This is true even in cases where the rasi has a smaller number of virupas than the subdivisions contained within it. For example, in Queen Victoria's horoscope, the Sun in its rasi position receives 7.50 virupas, while in saptamsa bala it receives 22.50 virupas. Nonetheless, the saptamsa cannot and does not outweigh the influence of the rasi.

Hora Bala comprises the elements of masculinity and femininity. When a planet occupies a Sun hora, the aggressive qualities will be stressed, with their relative power of radiation and positiveness. Conversely, a planet occupying a Lunar hora has its feminine, or receptive qualities emphasized, with their fruitful consequences.

Drekana positions of planets reveal their affinity with one of four castes, and consequently have a great influence over the nature of the profession and the sources from which wealth, power and social prestige are derived. In this respect, the four elements represent the four major class divisions in traditional India. Water is symbolic of the Brahman, or priest class; Fire, that of the Kshatrya, the ruler and the warrior; Air represents the Vaisya, the business man, trader, and farmer; Earth symbolizes the Sudra, or craftsman and laborer.

Uccha Bala is the most important after the Sapta Vargas. It is significant in that it is the record of meritorious karma possessed by the individual, derived from completing actions beyond the necessity of duty. A value of 30 virupas is average. Anything in excess of this promises increased merit. The planet having the highest uccha bala indicates the most favorable path by which to attain liberation from the necessities of karma which so often bring miseries to the human existence. Uccha also marks the most suitable path leading to spiritual illumination.

Kendra Bala reveals the various types of karma as it relates to the individual. Planets in angular houses indicate karma already sown and being reaped in this lifetime. Planets in succedent houses indicate past karma which is being developed in this lifetime. Planets in cadent houses reveal karma which is to be sown in this lifetime, and offers a complete freedom of choice as to its ultimate nature.

Yugma and Linga Bala are minor elements augmenting the positive or negative qualities of a planet, but are not widely employed as independent sources of delineation. Linga bala does show the limits of creativity in an individual, which finds its fullest expression in the planet having the highest linga bala, considered in connection with other factors of the horoscope.

Nine, and the navamsa of 1/9th of a rasi, relate to the entry into a higher cycle involving spiritual elements beyond those of natural man. It is a number of discontent and striving, in that the old has been destroyed and the new has not yet been accomplished. In practice the navamsa is the most frequently used of the subdivisions, next to the rasi. The most fortunate navamsa is the one bearing the same name as the rasi it occupies.

Hindu astrologers have such high regard for the value of the navamsa in delineation that they erect a chart showing the position of the Ascendant and the seven planets in their navamsa positions. Scarcely any question is considered in the natal horoscope without further consideration of the navamsa chakra. Rasis givè the details of the trunk and branches of the tree of karma, while the navamsas describe the twigs on which the fruit of karma is held. Thus a planet well-placed by navamsa position gives power to advance the Ego to higher realms of existence. Being a subdivision, it reveals the more specific lines along which the karma will be manifested.

In addition to their natural and rasi rulerships, the seven karmic planets influence the life according to their individual relationship to the seven principles of man.

SUN relates to *Atma*, or Spirit, expressed in the Will and vitality and the qualities flowing from them, such as honor, ambition and glory.

MOON relates to *Buddhi*, or comprehension manifesting through judgment, recollection, memory and emotional content.

MERCURY relates to *Manas*, or discrimination manifesting itself in the interpretation of sense impressions and contact of one mind with another, such as through language, gestures and symbols.

VENUS and MARS relate to the *Kama Rupa*, or Astral Body, manifested through desire by which the nervous and physical body is energized, motivated and/or restrained. It is the source of the "pleasure-pain" principle.

JUPITER develops the Causal Body by means of Buddhi, which stimulates the intuition, by-passing intellectual efforts to arrive at truth. Jupiter also has influence in the development and operation of the conscience as critic of the Ego. As such, it sits in judgment over thoughts, desires and actions, and thereby governs the Astral Body through the Mind and Will. As the force of the *Linga Sharira*, or Etheric Body, it governs the silver thread by which the Astral Body is attached through the heart to the Physical Body. Vitality pours through this avenue of Jupiter, and when it is severed, death occurs.

SATURN governs the Physical Body by setting the latter's limits of development in size, strength and durability. This slowest of the karmic planets manifests through self-preservation, awareness of necessity, social organizations with their laws, justice, and Time as the dimension of duration. A soul lacking development to meet the trials of its journey is required to undergo such adversities as disease, poverty, deprivation and limitation, in relation to the ignorance, selfishness, indifference, sloth and lack of faith which the soul has carried from previous incarnations.

PART TWO

ELEMENTS OF DELINEATION

Several types of chakras are used in India for purposes of delineation. Although chakra means "wheel," the term now applies to any schematic arrangement of the zodiac. Most commonly used is the rasi chakra, a chart in the form of a square, showing the planets and the Ascendant in their rasi positions without consideration of house cusps or longitudes. Each sector represents a rasi, the order of which never varies. The square in the upper left corner of the rasi chakra is always Pisces; next, to its right, is Aries, and so on in a clockwise direction. The Ascendant is symbolized by the letter "B," identifying the 1st house of the horoscope. From this position the houses are counted in a clockwise manner – the opposite to the system used in Western astrology.

FIGURE 18

RASI CHAKRA

♓	♈	♉	♊
♒			♋
♑			♌
♐	♏	♎	♍

For additional reference, the exact longitudes of the Ascendant and planets are listed at the side of the rasi chakra. Because the sectors always represent the same rasi, the symbols for the rasis are never used. Figure 18 illustrates the sequence of correspondence between rasi and sector, and should be memorized.

As already explained, the nirayana horoscope is the Western horoscope converted to a sayana, or constellational chart by application of the ayanamsha for the birth year. It is used primarily in calculating the Shad Bala,

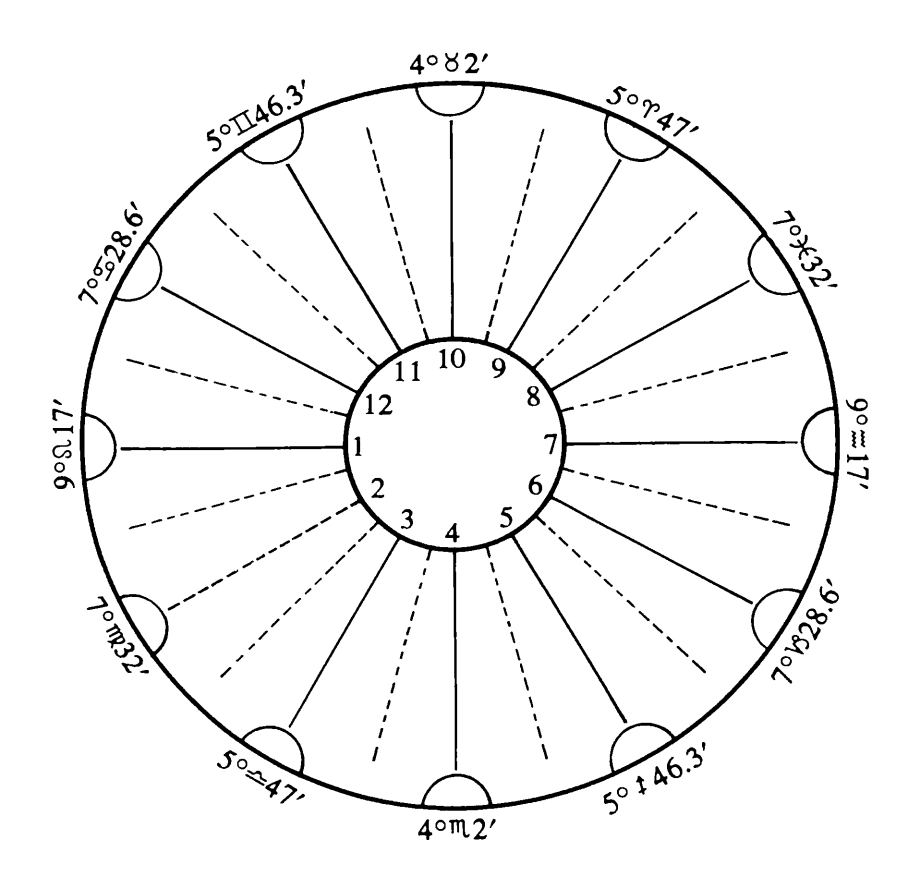
Classical Hindu works on astrology, such as *Sripati Paddhati*, advocate the use of a different type of horoscope for purposes of delineation, termed bhava chakra (bhava = "house"). This chakra is constructed by taking the longitudes of the Midheaven and Ascendant of the nirayana horoscope and establishing the intermediate house cusps by trisection, i.e., dividing the longitudinal distance between Midheaven and Ascendant by three. This amount is added to the longitude of the Midheaven to mark the 11th house cusp, and in turn added to the 11th cusp to obtain the 12th house cusp. Cusps of the 2nd and 3rd houses are obtained by dividing the longitudinal distance between the Ascendant and Nādir by three, adding this amount to the Ascendant, and again to the 2nd house cusp as thus established, to obtain the 3rd house cusp.

Although the trisected chart produces planetary house positions and rulerships which may differ from those established in the nirayana horoscope, the functions of the two are different. The bhava chakra will give the more accurate results in delineation.

Also important is the fact that the cusps of the bhava chakra are considered as being at the center of the house, at which point the full influence of the house is exerted. In other words, a house in the bhava chakra extends from mid-point of the preceding house cusp to the mid-point toward the following house cusp. A

FIGURE 19

BHAVA CHAKRA – CALVIN COOLIDGE



planet is strongest at the cusp, diminishing in influence as it approaches the half-way point between two cusps, where its power is minimal. For this reason the mid-point boundaries of the houses in the bhava chakra should be indicated by dotted lines in the chart, so that a planet's relative influence in the house it occupies may readily be seen. An example of a bhava chakra is given in Figure 19.

Compare these house cusps with those of the nirayana horoscope (Figure 2). Note in particular that Jupiter falls in the 12th house of the bhava chakra.

While the rasi chakra is important as an indication of the karma derived from a person's own actions and motives, the bhava chakra gives a more detailed plan of the time-space relationships of love, health, profession, physical appearance, recognition or rejection by society and other environmental forces as they are brought into play with the subjective drives of the individual. Thus the bhava chakra marks those events in life which deeply affect the personality and create changes which are of great import.

In addition to the chakras already mentioned, Hindu astrologers use a square-form chart to indicate the positions of the planets and Ascendant in the navamsas which they occupy, and also one for the saptamsa positions. These are utilized in the same manner as the rasi chakra and are of particular aid in matters pertaining to material wealth or affinity for natural resources.

SHASTYAMSAS

Western astrologers, weary of would-be critics of astrology who confront them with case histories of people born on the same day at approximately the same hour, and who have not led identical lives, will be pleased with the Hindu refinement of delineation by means of the shastyamsas. Each shastyamsa equals 1/60th of a rasi, or ½ a degree. These are used to distinguish differences in character, fate and fortune between individuals whose births may have occurred at virtually the same time and place. Shastyamsas comprise one of the most delicate and revealing tests, showing the vicissitudes of life with its infinite variety of patterns on all levels of human activity.

Shastyamsas are numbered from one to sixty. Each has its assigned value in degrees and minutes, beginning with 0°-0°30′ in odd, or positive rasis, and with 29°30′-30° in even, or negative rasis, as given in Table III. Their Sanskrit names have been adapted in English translation to reveal the particular character and influence which is exerted under each degree within a rasi.

For example, Yakshavali (No. 5) has a dual nature. Although generally denoting a benevolent spirit, in Hindu legends and literature the yakshasas take part in hair-raising episodes, being equated with tigers, leopards, snakes, etc., and are considered more dangerous by night than by day. Yama (No. 35) among other characteristics, is Lord of Death, corresponding to Pluto in the Greek mythos. He is the great judge or dispenser of punishment and reward, dwelling in the region of the Lower World whither the soul goes after release from the body.

Garala (No. 9) means serpent-poison, and also harkens back to the time when the serpent was worshipped as a symbol of creative wisdom. Davagni (No. 33) signifies destruction; those having this shastyamsa occupied by a planet or cusp will in such manner suffer according to the house position and nature of the planet or cusp. If on the Midheaven it may indicate loss of reputation or honor. Vishapradigdha (No. 40) means "smeared with poison," connoting the possibility of slander, especially if this degree is on the Midheaven.

BENEFICIAL SHASTYAMSAS:

3. Deva
4. Kubero
6. Kinnara
14. Devaganesa
17. Amrita
18. Chandra
19. Mridu
20. Komala
21. Padma
22. Vishnu
23. Brahma
25. Deva
26. Ardra
29. Kamalakara
37. Sudha
38. Amrita
39. Purnachandra
45. Saumya
46. Mridu
47. Sithala
49. Indumukha
50. Pravina
54. Subhakara
58. Payodhya
59. Bhramana
60. Indurekha

Some of the shastyamsas have the same name, indicating that they are expressions of similar forces existing among certain degrees of the zodiac.

Used with the sapta vargas, the shastyamsas become the cap stone of the pyramid constituting virtue and power, or their lack. Planets located in favorable sapta vargas and in a favorable shastyamsa have their power greatly increased. Hindu astrologers rate these benefic locations for planets as follows:

a) In an angle.
b) In the 5th or 9th house.
c) In exact exaltation.
d) In its exaltation rasi.
e) In its mula trikona.
f) In swakshetra.
g) In the rasi of a Great Friend.
h) In the rasi of a Friend.

Should a planet occupy an angle, or 5th or 9th house, and at the same time be located in any of the other positions listed above, it is considered to have a varga of 2, and is termed parijatamsa, meaning "surrounded or protected." If in addition a planet occupies one of the favorable sapta vargas, it is given a varga of 3, termed uttamamsa ("elevation"). If it is located in two favorable sapta vargas, it has a varga of 4, termed gopurasamsa ("at the Gate of the Temple"). If it is located in three favorable sapta vargas, it has a value of 5 vargas, termed simhasamsa ("posture of the lion," or "kingly throne"). With a value of 6 vargas, a planet is termed paravatamsa (highest one can go in the astral world); with 7 vargas, devalokamsa ("Heaven realmed"); with 8 vargas it is also "Heaven realmed." With 9 vargas it is iravatamsa ("satiation,

giving enjoyment"); with 10 vargas a planet is vyshnasamsa ("related to the god Vishnu"); with 11 vargas it is saivamsa ("related to the god Shiva"); with 12 vargas it is bhasvadamsa ("luminous or splendid"); and with 13 vargas a planet is vaisheshikamsa ("containing all dignities").

These names are poetic and metaphorical, but it is well to be able to recognize them, as they are frequently used in delineations. Being terse Sanskrit terms, they supply a brief but intrinsic guide to the essence of the varga strength of a planet. Through their use, application to individual horoscopes will become natural.

Dasamsas and Shodasamsas

In order for a planet to have 13 favorable vargas it is necessary to include dasamsa and shodasamsa. These are rarely used, but if a planet has all the other vargas in favor, these should be considered.

Dasamsa = 1/10th of a rasi, or 3°

In the odd rasis, the first dasamsa is named after the rasi itself, and the remaining nine follow in regular zodiacal order. Thus the first dasamsa in Aries is called Aries, and the next nine are in regular sequence, the last being Capricorn.

In the even rasis the first dasamsa is named after the rasi which is the 9th forward from the rasi being subdivided. Thus the first dasamsa in the even rasi Taurus would be named for Capricorn. Following in zodiacal order, the 10th dasamsa of the rasi Taurus would be Libra.

Shodasamsa = 1/16th of a rasi, or 1°40′

In the odd rasis the first shodasamsa is named after the rasi itself, and the remaining follow in regular zodiacal order up to twelve. The 13th shodasamsa is called Brahma, or Saturn, the 14th is Vishnu, or Mercury, the 15th is Hara, or Mars, and the 16th shodasamsa is Ravi, or Sun.

In the even rasis this order is reversed, the first shodasamsa being Ravi (Sun), the 2nd, Hara (Mars), the 3rd, Vishnu (Mercury), the 4th, Brahma (Saturn), and the 5th is named for the rasi immediately preceding the rasi being subdivided. The remaining eleven move in reversed zodiacal order, so that the last shodasamsa of an even rasi is named after the rasi itself.

In evaluating the various vargas, Mantreswara, a Hindu authority, states that a favorable navamsa is equal to a favorable rasi. The other five vargas (hora, drekana, saptamsa, dwadasamsa and trimsamsa), are equal to one-half as much as the rasi. Shastyamsa, dasamsa and shodasamsa are equal to one-fourth of a rasi.

RAJA YOGA

Horoscopes which indicate probabilities of attaining kingship or equivalent powers are said to possess Raja Yoga ("Royal union"), whence has come the idea that certain combinations in a horoscope denote kingly prerogatives. In the *Brihat Jataka*, Vahara Mihira devotes a chapter to discussion of planetary conditions which indicate raja yoga. As noted previously, this Hindu philosopher and astrologer was a member of the court of King Vikramaditya, whose reign began in 56 B.C. At this early date, Mihira quotes from authorities preceding him, sometimes criticizing the rules which they had formulated.

One such authority, Yavana, asserted that a person born with three malefics in the rasis of their exaltation would be a king. This was denied by another ancient pundit, Jivasrinan. Undaunted by such professional disagreement, Mihira favored a set of rules for raja yoga formulated by another authority antedating himself, as follows:

Conditions for Raja Yoga

1. If the four major planets, Saturn, Jupiter, Sun and Mars, be in their exaltation rasis, with one of them located in the 1st house.

2. If three of these major planets are exalted and one of them occupies the 1st house.

3. If the Moon is in the 1st house, and two of the four major planets be exalted, and one of them is also in the 1st house with the Moon.

4. If the Moon is in Cancer and one of the four major planets be exalted in the 1st house.

The preceding rules indicate only a probability of kingly power; other conditions must be found in the horoscope to give certainty:

5. When the Moon or the Ascendant occupies vargottama (its own navamsa), and is aspected by four or more planets, there is raja yoga. (Note: In Hindu astrology, planets can aspect only forward in the horoscope.)

6. Mars exalted, Sun and Moon in Sagittarius, Saturn in Capricorn on the Ascendant, gives raja yoga. (Mars is exalted in 28° Capricorn, and may or may not be in conjunction with Saturn. The requirement is that Capricorn be on the Ascendant and Saturn conjoins it.)

7. Both Saturn and Moon exalted, with either on the Ascendant, Sun and Mercury in Virgo, Venus in Libra, Mars in Aries, and Jupiter in Cancer, gives raja yoga.

8. Moon in Taurus on the Ascendant, Sun in the 4th house, Jupiter in the 7th, and Saturn in the 10th, gives raja yoga.

9. Saturn in Capricorn on the Eastern horizon, Moon in the 3rd house, Mars in the 6th, Mercury in the 7th, Jupiter and Venus in the 4th, gives raja yoga.

10. Venus in Pisces on the Eastern horizon, Mars in Capricorn, Jupiter and Moon in Sagittarius; or Mercury in Virgo on the Eastern horizon, Mars or Saturn in Capricorn, and Moon, Jupiter and Venus in the 4th house, gives raja yoga.

11. Moon in Pisces on the Eastern horizon, Saturn in Aquarius, Mars in Capricorn, Sun in Leo, gives raja yoga.

12. Mars in Aries with Jupiter in Cancer on the Eastern horizon, Saturn in Aquarius and Sun in Leo, gives raja yoga.

13. Saturn rising in Capricorn, Mars in Aries, Moon in Cancer, Sun in Leo, Mercury in Virgo, Venus in Libra, give ability to gain power and honor.

14. If three or more planets occupy rasis which they rule, or are exalted therein, and are trine to each other, the person inherits power or position held by his father.

15. When Sun is in Aries, just rising, with the New Moon just past conjunction with the Sun, and Mars is in Capricorn, Saturn in Aquarius and Jupiter in Sagittarius, the person inherits power or position held by the father.

16. Venus in its own rasi in the 4th house, Moon in the 9th, and the other planets in the 1st, 3rd and 11th houses, gives kingship if the person is of a royal family.

17. A strong benefic on the Ascendant and another in the 4th house, with the remaining planets in either the 6th, 10th or 11th house, the person becomes a king if he is the scion of a royal family, and will be virtuously disposed.

18. Each of these alternative planetary patterns also gives raja yoga:

a) Moon in Taurus rising, Jupiter in the 2nd, with the remaining planets in the 11th house.

b) Sun and Moon in the 10th house, Saturn in the 1st, and the remaining planets in the 11th house.

c) Moon in the 10th, Saturn in 11th, Jupiter in the 1st, Mercury and Mars in 2nd, and Venus and Sun in the 4th house.

d) Mars in the 1st, Saturn in 4th, Moon in 7th, Jupiter in 9th, Venus in 10th and Sun and Mercury in the 11th house.

The foregoing rules may produce a king or leader, even though he is not born of a royal family. In all cases the yogas are ideal, and can only be approximated in modern times. A person with these raja yoga factors in his horoscope might be contemporary with ideals of a base nature, and his "kingly rule" would reflect these inferior aspirations of leadership. Societies invariably receive the leaders which they deserve through karmic inheritance. States, no less than individuals, have a karma (mass consciousness), which brings them into various situations such as peaceful prosperity, war, famine, crime, etc. The king, premier, governor, president, dictator, or whatever, reflects those attitudes which are most apt to bring about or crystallize the karma of the society under his control.

When a person's horoscope indicates kingship, acquisition of this power occurs during the Dasa or Bhukti of the planet occupying the 10th or 1st house of the bhava chakra. In instances where no planet occupies either of these houses, the strongest planet in the chart will be the indicator of the dasa or bhukti. Where loss of power is indicated, such will occur during the dasa or bhukti of a planet occupying the point of its deepest depression. The dasas and bhuktis referred to are those of the Vimshottari system, explained in Part Three; they can also be those of the various planetary periods outlined in the Ayurdaya, or natural length of life.

The rules for raja yoga were formulated before the beginning of the Kali Yuga ("Dark Age," which according to Hindu calculations, began in 3100 B.C.), when conditions were far different than they are today. The population of the world was much smaller, divided into diminutive kingdoms, principalities, tribes, clans, etc., each with its leader or chief. Modern day applications of these rules would indicate success in governmental positions or analogous occupations.

The possibilities of planetary patterns denoting leadership or power are enormous, and by no means exhausted by the preceding rules. There are others applicable to persons endowed with unusual ability, energy and ambition. As an example of the variety of planetary patterns which have been given in Hindu rules, consider the following indication of a spendthrift. Sun in 10th, Saturn in 7th, and any one of the remaining planets in the 1st house, indicate a wastrel, or "playboy" recklessly enjoying and dissipating his wealth.

In a horoscope where benefic rasis are occupied by benefics, and the malefic rasis are occupied by malefic planets, the person may be a leader of predatory hunters or of thieves. This would indicate a racketeer in our society. Despite the element of moral weakness, such a planetary pattern would promise great wealth.

In connection with patterns of raja yoga, it is interesting to examine some modern cases of men who arrived at "kingship," or its equivalent, in contemporary society, without benefit or assistance of family inheritance. Outstanding in this respect is Adolph Hitler, who rose from obscurity to become absolute dictator of Germany for a period of eleven years.

FIGURE 20

RASI CHAKRA — ADOLPH HITLER

April 20, 1889
6:50 P.M., LMT
13° E., 48°15′ N.

Reported Death:
Berlin, May 1, 1945

Ayanamsha: 26°15′35″

☿	☉ ♂ ♀		☊
			♄
☽ ♃ ☋			B

Nirayana Longitudes:
ASC. 28°50′ ♍
☉ 4°44′ ♈
☽ 10°44′ ♐
♂ 19°44′ ♈
☿ 28°44′ ♓
♃ 11°44′ ♐
♀ 20°44′ ♈
♄ 17°14′ ♋
☊ 19°45′ ♊

"B", the Ascendant in this horoscope, is in the last navamsa of Virgo, which is the Virgo navamsa and therefore vargottoma, a high point of strength. Mars is in mula trikona and so is Jupiter. Sun is exalted and the Moon is well-associated by being in the same rasi as Jupiter. Adverse indications are Saturn in its detriment in Cancer in the 11th house, and Mercury, ruler of the Ascendant, in the rasi of its deepest depression. This weak Mercury caused Hitler to use his powers in an evil way and to lead his people and himself into disaster. In the vimshottari system of planetary periods, the dasa of Mars marked his coming into power. His disappearance occurred during the bhukti of Venus, a benefic which should have protected him. This gives rise to the suspicion that he did not die at the time. However, Venus in the horoscope is in its detriment, occupying the 8th house, and receiving an aspect from Saturn in that it occupies the 10th rasi forward from Saturn. Whether it was suicide or escape, Hitler was accompanied by Eva Braun, revealing the Venusian element surrounding his death or disappearance.

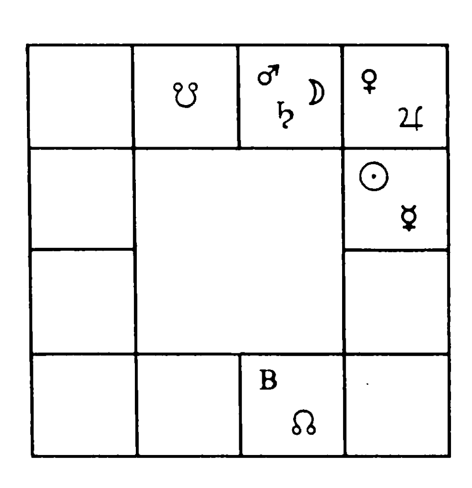
FIGURE 21

RASI CHAKRA — BENITO MUSSOLINI

July 29, 1883
1:54 P.M., LMT
12° E., 44°5′ N.

Death:
April 28, 1944

Ayanamsha: 26°13′



Nirayana Longitudes:
ASC. 24°47′ ♎
☉ 9°47′ ♋
☽ 12°47′ ♉
♂ 16°47′ ♉
☿ 7°17′ ♋
♃ 22°17′ ♊
♀ 25°17′ ♊
♄ 11°17′ ♉
☊ 10°38′ ♎

The rasi chakra for Mussolini gives another example in modern times of a man achieving "kingship" without benefit of family inheritance. Favorable elements are Moon exalted; Venus, ruler of the Ascendant, conjunct Jupiter in the 9th; Sun and Mercury, rulers of the 11th and 9th houses, conjunct in the 10th. Unfavorable elements are Moon, ruler of the 10th, besieged in the 8th house by Mars and Saturn; and Venus, ruler of the 1st and 8th conjunct Jupiter, ruler of the 6th rasi forward from the Ascendant.

Mussolini became Prime Minister of Italy in 1922, during the dasa of Jupiter. In 1943 his government collapsed, and he was brutally murdered in 1944; both events occurring during the dasa of Saturn. The nature of his murder as well as the fact that his body was publicly dishonored are indicated by natal Moon besieged by Saturn and Mars in the 8th rasi forward from the Ascendant in the chakra.

Like Hitler, Mussolini rose to power through popular reaction to the devastation of World War I, which had been both bloody and costly for Italy, without bringing any advantages of a material nature. Playing upon this national discontent, and the fear of the well-to-do class that the working classes would revolt, he managed to seize absolute power. His gangster-like tactics and brutal suppression of freedom of every kind were excused by the industrialists of the world because they seemed to thwart the threat of anarchy among the workers of Italy. By arousing the vanity and military spirit of his countrymen, Mussolini managed to engage in wars of conquest and aggressions which were characterized by their cowardly and unjustifiable methods. Having been born of the discontent of war, his downfall came as a result of the discontent of the people with war.

FIGURE 22

RASI CHAKRAS OF THREE 16TH CENTURY KINGS

Francis I
9/12/1494

			B
♄ ☽			♀
			♂
			☉ ♃ ☿

Charles V
2/28/1491

♀	♄	♂	
♃ ☉ ☿			
B ☽			

Henry VIII
6/28/1491

☽		♀	♃ ☉
			☿ B
♄			
			♂

These rasi chakras are derived from the horoscopes of three princes of the 16th century who became kings. Francis the First acquired kingship through marriage; Charles the Fifth became king through inheritance, and emperor by election; Henry the Eighth became king by succession, following the death of his elder brother. These horoscopes all lack indications of strong raja yoga. Conditions existing during the reign of each of these men produced religious, philosophical and scientific upheavals. It is therefore not remarkable that the charts of these kings should be so deficient in representing ideal conditions of dharma, or social order.

Francis the First had Mercury exalted, with Saturn strong in Aquarius, but his Moon was afflicted by Saturn and Mars. He suffered defeat and capture by Charles the Fifth at the battle of Pavia, and was released only through the efforts of his sister and by making humiliating concessions to Charles. Undoubtedly the exalted Mercury with Sun and Jupiter protected him from the complete ruin which his defeat would normally have brought. Moon and Saturn in the 9th house give an indication of his cruelty in persecuting the Protestant Huguenots in his domains. Religious controversy, indicated by Moon opposition Mars from the 3rd and 9th houses, is also present in the horoscope of Henry the Eighth.

Charles the Fifth, while the most successful of the three, was apparently the least content with his lot. Mars in the 6th house is unfavorable for health, and Saturn in the 5th is unfavorable for romance or recreation. This combination aroused in him a stern sense of duty and a complete acceptance of the heavy responsibilities of being a monarch. Devoted to work, he became a brilliant strategist in military and political affairs, indicated by Jupiter, Sun and Mercury in the 3rd house. Saturn in its debility in the 5th is proof enough of his sorrows with his children.

Henry the Eighth has no exaltations in his horoscope, but does have Saturn in the 7th in Capricorn (and incidentally, Uranus there also), with Venus in the 11th house in Taurus, indications of an amorous nature and trouble in marriage. This is intensified by the opposition of Mars to the Moon (from the 3rd to the 9th), which also brought into being the religious nature of his conflicts with the world at large, resulting in his struggle and break with the Roman Catholic Church over his divorce and the question of separation of Church and State powers. For his theological arguments against Luther he had received from the Pope the title, *Defensor Fidei,* which the British royal family continues to assume. In an act of liberalism he managed to make himself head of the Church of England and thereby enrich his impoverished treasury with the plunder of the powerful and wealthy monastic order then extant in his country.

Each of these kings managed to reign for the full length of life. The two examples which follow are instances of monarchs who were deposed. Both lost their thrones as a consequence of World War I. Czar Nicholas abdicated, and was assassinated a year later. Kaiser Wilhelm lost his throne as a result of losing the war, and spent the remainder of his life in exile. Both lacked the stature and stamina necessary to govern a nation in troubled times and to see it emerge successfully from a devastating war.

FIGURE 23

RASI CHAKRAS OF KAISER WILHELM II AND CZAR NICHOLAS II

Kaiser Wilhelm
Jan. 27, 1859

Ayanamsha: 25°50′29″

♂		♃	B
☊			♄
☉			☋
☿	♀ ☽		

Nirayana Longitudes:
ASC. 24°10′ ♊
☉ 11°10′ ♑
☽ 1°10′ ♏
♂ 0°34′ ♓
☿ 17°10′ ♐
♃ 16°10′ ♉
♀ 28°10′ ♏
♄ 13°10′ ♋
☊ 4°53′ ♒

Czar Nicholas
May 18, 1868

Ayanamsha: 25°58′

☽ ♃	♂	☉ ☿	♀
☋			
			B ☊
	♄		

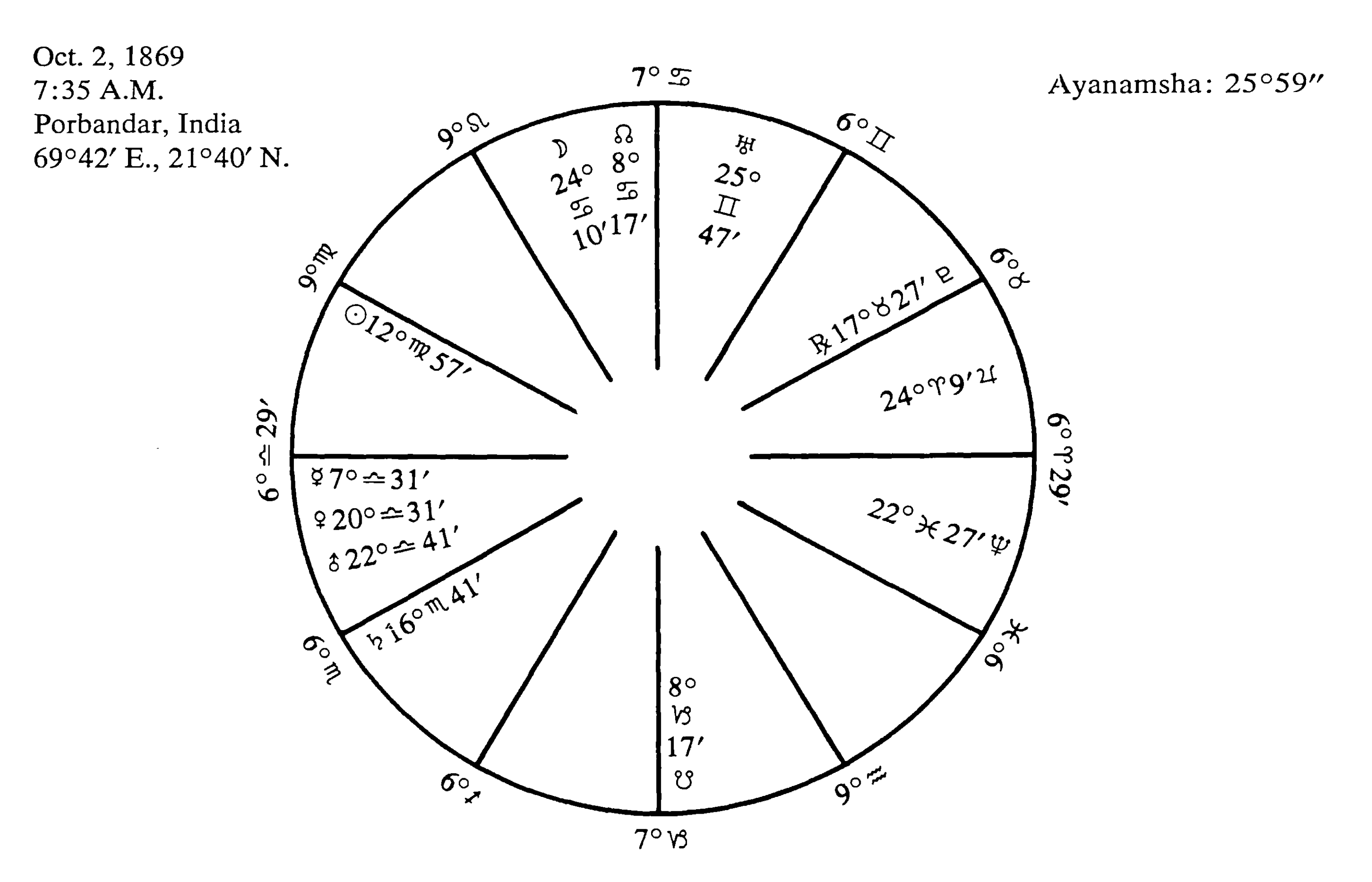
Nirayana Longitudes:
ASC. 13°40′ ♌
☉ 1°02′ ♉
☽ 13°10′ ♓
♂ 2°10′ ♈
☿ 5°06′ ♉
♃ 10°10′ ♓
♀ 16°40′ ♊
♄ 7°10′ ♏
☊ 4°54′ ♌

In the rasi chakra of Kaiser Wilhelm there are no exalted planets and Moon is in its deepest depression. Saturn, Jupiter and Sun are in rasis of Enemies, while Saturn and Venus are in rasis of their detriment. Saturn opposing the Sun from the 2nd to the 8th house indicates his inheritance of the throne and the eventual loss of it, together with loss of all his possessions.

Czar Nicholas received his crown through heredity and lost it through revolution following a disastrous war. He and his entire family were assassinated a year after his abdication—a fate indicated by Saturn in the 4th in an Enemy rasi in opposition to Sun in the 10th, in its Enemy rasi, together with Mercury. Moon, ruler of the 12th, joining Jupiter, ruler of the 5th, in the 8th house, indicating the death of the children, is a classic example of the manner in which planets change their natures according to their rasi rulerships and occupancies.

FIGURE 24

NIRAYANA HOROSCOPE—MAHATMA GANDHI



Rasi Chakra

♆	♃		♅
			☽ ☊
☋			
	♄	B ☿ ♀ ♂	☉

Navamsa Chakra

	♀	♂ ☉	
☽			
B ♄ ☿	♃		

Search for an example of raja yoga exemplified by a man who achieved true leadership in modern times has been disheartening, since materialism and worship of physical power has virtually eclipsed attention to the attainment of spiritual power. An illustrious exception is provided by Mahatma Gandhi. Mahatma means Great Soul, actually the engendering Spirit behind the soul, an appellation which was spontaneously and reverently bestowed upon Gandhi by his people, and in due time, by the spiritual seekers of the entire world.

Gandhi was born into the Bania (Merchant) caste, but his father's family had held the office of Prime Minister for three generations. Actually, his horoscope exceeds the rules for raja yoga, in which respect it is rather weak. On the other hand, by strong and directed control of the Will, Gandhi transformed his karma to such an extent that by his example alone there is assurance that astrology is not entirely fatalistic, as many have assumed. He was, however, not able to surmount the conditions of his death, as promised in the natal horoscope. But as Jesus of Nazareth before him, he was able to forgive his assassin after the fatal shot had been fired.

As the people of every country who have knowledge of events in the world at large know, Gandhi was the primary leader of the movement which eventually liberated India from the British rule which had endured for more than two centuries. His power stemmed from his philosophy of action through non-violence, inspired by the ancient Hindu epic, *The Bhagavad Gita,* and the New Testament, both of which were his constant reading companions.

To understand Gandhi it is necessary to understand the teaching of these works, particularly the Gita, with its instructions for attaining self-discipline and self-knowledge, and the means by which to transform desire and attachments to things of the material world which are of diminishing worth, to that which is unchangeable and enduring: the highest good being to know God.

The strength in Gandhi's horoscope lies primarily in the angular position of five of the karmic planets, all of which are benefics with the exception of Mars. Moon is swakshetra, dignified in Cancer in the 10th, forming strong aspects to Venus and Mars in the 1st house, and to Jupiter in the 7th. Venus, ruler of the Ascendant, is mula trikona. Moon in the Midheaven in its own sign reveals the wide renown of this saintly person, and his appeal to the public, particularly women, who lovingly call him Gandhiji. It was women most notably who responded to his "Cottage Industry" movement in which hand-powered spinning wheels were used to make yarn for homespun cloth, although men also participated in this demonstration of defiance against the great British textile industry in India. His famous and arduous "salt march to the sea" was joined by both men and women.

Mars in the 1st house in its detriment, conjunct Venus, shows the strife which attended his life. In the navamsa chakra, the Ascendant, Mercury and Saturn are in Sagittarius, giving emphasis to a profession pertaining to law, both at home and abroad (Jupiter, ruler of the 1st and 4th; Mercury, ruler of the 7th and 10th). Jupiter himself, in Scorpio in the navamsa 12th, shows transcendental powers of penetration. Saturn, ruler of the 2nd and of speech, with Mercury in its detriment, gave him a difficult time when he began his law career. It is reported that at his first appearance before the court to plead a case, he was unable to speak. Eventually he employed this Saturn with sagacious eloquence in the cause of freedom, first for the Indian population living in South Africa, and later for those of his native land. (Note that Saturn is in Scorpio in the 2nd house of the nirayana chart.)

Saturn rules the 4th house in the nirayana chart: the homeland and the house of endings. It was during the Saturn bhukti in the planetary periods of life that he was assassinated. But this event took place under Jupiter's dasa period (which gave him the strength to forgive his assailant), and during Mercury antaradasa (Mercury, ruler of the 9th, showing use of speech with an international appeal, and also ruler of the 12th, indicating secret enemies). Venus, ruler of the 8th house as well as the 1st, conjunct Mars in the 1st, square Moon in the natal chart shows violent death.

Since Gandhi rose above karma, it has seemed fitting to include the non-karmic planets in his horoscope. Neptune forms a grand trine with Moon and Saturn, and a square to Uranus. Pluto opposes Saturn (in Hindu delineation, the opposition gives full strength of 60 virupas), and is trine to Sun. Uranus is trine to Venus and Mars.

This astrological testimony of a man born to his time, and yet exceeding the limitations of his time, can only be explained by his tireless attention to overcoming the limitations imposed by karma. His biography shows the manner in which he bent every effort to supersede his own weaknesses and faults, and to place his Will in the service of his fellow man and of God. It may be said that Gandhi developed the spiritual power within himself not only to free India from foreign domination, but to serve as an inspiration for the peoples of the world. Thus he did not die in vain.

CHANDRA YOGA

Chandra means Moon. Certain rules are given in Hindu astrology for delineating the influence of the Moon in the natal horoscope according to its position by rasi and aspects to other planets.

1. Moon angular to the Sun (conjunction, square, opposition) gives poor results in moral consciousness, general knowledge or intellectual precision and wealth.

(Some Hindu writers exempt the Full Moon from this rule because it is then at its height of splendor with an attendant increase in power. Actually, the Moon's strength is greater at opposition than at any other time, and should favor wealth, health and intellectual attäinment.)

2. Moon in the 2nd, 5th, 8th or 11th rasis forward from the Sun modifies the preceding rule, and the native would be average in the qualities cited.

3. Moon in the 3rd, 6th, 9th or 12th rasi forward from the Sun, indicates that the native would excel in the qualities cited in Rule 1.

4. Moon aspected by Jupiter in a daytime birth is fortunate for obtaining and enjoying great wealth.

5. Moon aspected by Venus in a nighttime birth gives a happy disposition.

6. Moon aspected by both Jupiter and Venus in either a day or nighttime birth brings the possibility of both wealth and happiness throughout life.

7. If benefic planets occupy the 6th, 7th and 8th rasis forward from the Moon, the native will have political power, executive ability, wealth and victory over adversaries.

(There is a question among Hindu astrologers as to whether this rule obtains only if Jupiter, Venus and Mercury occupy one or two of the specified rasis to the exclusion of other planets. In any case, the beneficial results promised depend upon the strength of the three benefics in Shad Bala or, to a lesser degree, upon the strength in sapta varga position.)

8. When any of the five karmic planets occupy the 12th rasi from the Moon, the native will be strong, healthy, amiable, famous, contented and happy. (There are 31 variations to this rule, based upon the combinations of the five planets involved.)

9. When any of the five karmic planets occupy the 2nd rasi from the Moon, the native enjoys extraordinary benefits, such as renowned wisdom and wealth. (As in the foregoing, there are 31 variations to this rule.)

10. When any of the five karmic planets occupy the 2nd and 12th rasis from the Moon, the native is generous, wealthy, enjoys life and has the attendance of faithful friends and servants. (There are 181 possible variations of these combinations.)

(In the absence of any of the combinations listed in Rules 8, 9 and 10, Hindu astrologers say that the Moon is isolated from the other planets, indicating a person who endures social ostracism, loneliness, poverty, illness, ignorance and the miseries resulting from limited emotional, intellectual or economic outlook. However, this condition may be offset by other more favorable circumstances in the chart.)

11. Modifications of Rules 8, 9 and 10:

a) Mars in the 2nd or 12th rasi from the Moon, the native will be energetic, powerful, bold and able to obtain wealth.

b) Mercury in the 2nd or 12th rasi from the Moon, the native will be skillful, eloquent and proficient in the arts.

c) Jupiter in the 2nd or 12th rasi from the Moon, the native will be virtuous, happy and publicly esteemed, and will hold some position of honor or authority.

d) Venus in the 2nd or 12th rasi from the Moon, the native will be very rich, given to sensual pleasures, but capable of great happiness.

e) Saturn in the 2nd or 12th rasi from the Moon, the native will enjoy other people's wealth, engage in a variety of occupations and be a leader of men. If the birth occurs in the daytime with the Moon above the horizon, this combination brings much good, but if the Moon is below the horizon, it can bring great evil. In a nighttime birth, the same conditions apply in reverse.

12. If all four benefics are in the 3rd, 6th, 10th or 11th rasis from the Ascendant, the native will become immensely wealthy.

13. If all three benefics (excepting the Moon) are in the 3rd, 6th, 10th or 11th rasis from the Moon, the native has or acquires independent means and does not have to work for a living.

14. If only two benefics are in the 3rd, 6th, 10th or 11th rasis from the Moon, the native will have sufficient wealth to be free from monetary worries.

15. If only one benefic is in one of the above mentioned rasis from the Moon, the native will have moderate wealth.

GANDANTA

Gandanta is a term used by Hindu astrologers to indicate an inauspicious time of birth. It denotes danger of death to the new-born, as well as ruin and/or death to the entire family of the individual born with this condition in the horoscope. There are three kinds of gandanta:

TITHI GANDANTA: The Moon within three degrees of forming a conjunction with the Sun.

NAKSHATRA GANDANTA: The Moon within three hours of transiting the juncture of one of the following pairs of nakshatras: aslesha–magha; jyeshta–mula; revathi–ashvini. (See Table IV for longitudes of the nakshatras in the constellations.)

RASI GANDANTA: The Moon within three degrees of transiting the juncture of one of the following three pairs of rasis: Cancer–Leo; Scorpio–Sagittarius; Pisces–Aries.

Tithi and Nakshatra Gandanta are increased in evil portent if they occur when the Moon is on either horizon, and bring even more evil if the Sun and Moon form an eclipse.

Evil from horoscopes afflicted by gandanta seems more apt to fall upon the family than upon the infant subject, especially if the child survives and lives to maturity. So strong is this conviction in India that animals born with a gandanta horoscope are considered a threat to the well-being of their owners, and are usually given away.

FIGURE 25

EMPEROR FRANZ JOSEPH — A GANDANTA HOROSCOPE

August 18, 1830

Ayanamsha: 25°26′

♂			♀
☋			♄ ☽ ☉
			☿ ☊
♃			B

Nirayana Longitudes:
ASC. 6°36′ ♍
☉ 29°22′ ♋
☽ 27°08′ ♋
♂ 6°36′ ♓
☿ 12°29′ ♌
♃ 12°58′ ♐
♀ 27°59′ ♊
♄ 26°42′ ♋
☊ 15°26′ ♌

Moon is in the last quarter of aslesha–magha nakshatra, close to the juncture of the rasis Cancer–Leo, and within four hours of conjunction the Sun. Thus Moon is within the required 3° of forming a conjunction with the Sun (Tithi Gandanta); within three hours of transiting the juncture of aslesha–magha (Nakshatra Gandanta); and within three hours of transiting the juncture of the rasis Cancer–Leo (Rasi Gandanta). The evil produced is augmented by the fact that the Sun–Moon conjunction formed a Solar eclipse. Thus, in this horoscope there is a perfect example of all three types of gandanta, with the additional adversity of an eclipse. Although not part of gandanta proper, Saturn adds to the evil by being on the precipice of this eclipse.

No student of European history can be unaware of the multitude of disasters which struck this conscientious and well-meaning individual. Franz Joseph's son, Archduke Rudolph, was found dead of a gunshot wound in a hunting lodge, together with his sweetheart. One of the most sensational scandals of the late 19th century, its mystery was only uncovered at the end of World War II, when private papers of the Imperial Austrian government were found, revealing that the Prince had killed himself upon imperial command to avoid an even greater scandal. Franz Joseph's sister was accidentally burned to death at a charity bazaar in Belgium. His wife was assassinated by an anarchist, after a very unhappy life with the Emperor, during which time she often spent long periods on an island where she had built a fantastic Greek temple. These absences caused her to be most unpopular, and led to the Emperor's liaison with a mistress widely known in Vienna.

Maximillian, brother of Franz Joseph, was promoted as Emperor of Mexico, and finally executed by the indigenous peoples of that country. Maximillian's wife, Carlotta, spent months in the courts of Europe trying to save her ill-fated husband, finally going mad when he was executed.

Upon the death of Archduke Rudolph, Franz Joseph named a nephew to be his heir-apparent, but changed his choice when the selection proved to be scandalous. His second choice was another nephew, Grand Duke Ferdinand, who with his wife was assassinated at Sarajevo, precipitating Europe into World War I, which eventually destroyed the Austro-Hungarian Empire.

Many other examples of the tragedies which befell Franz Joseph and his family could be cited, but these should suffice to illustrate the powerful influence for evil in a gandanta horoscope.

In gandanta, and the theory behind it, may be seen the acceptance by the Hindu mind of the doctrine of karma and reincarnation. The soul develops through many lifetimes of experiences, and furnishes a fitting vehicle for the Ego, or Atma. In astrology, the Moon represents the Soul, whereas the Sun represents Atma. Beginning its development in the rasi Aries, coincident with the first of the nakshatras (ashvini), the soul traverses in a number of incarnations, the Fire represented by Aries, the Earth represented by Taurus, the Air represented by Gemini, and finally the Water, represented by Cancer. After completing one cycle of the four elements, the soul is ready to enter a higher place of consciousness. At the change-over time there comes a summing up of the experiences of the lives completed in the four different elements, with an attendant series of balances to settle the debts and receive the rewards of karma.

This process of liberation, permitting further progress to be made by the soul, often results in a lifetime of seemingly destructive elements, such as premature death, loss of wealth, family, etc. Not only do individuals pass through such cycles, but groups of individuals, such as families, clans, tribes and nations, evolve in a similar pattern. The juncture points of the nakshatras and rasis under gandanta indicate times of fulfillment and expiation, and also mark a period of transition to another stage of evolution.

Cycles of this sort are not exclusively the creation of esoteric groups, but have been conjectured by scientific observers. The historian Macaulay pointed out that no family of the English aristocracy lasted for more than six generations. Similar examples have been noted. The contemporary philosophy of history tends to emphasize recurrent phases in the development of mankind. An added note might be considered: There are exactly nine nakshatras in each cycle of the four rasi elements. The number 9 has long been regarded as denoting a time of transformation.

DELINEATION OF THE HOUSES

In delineation of the houses the bhava chakra is used, the erection of which has been explained in the Introduction to Part Two. Briefly, the cusp of each house in this trisected horoscope occupies the middle and strongest point of the house, whose limits extend half way to the preceding cusp, and midway to the following cusp. Thus a planet which may be in the 1st house in either the sayana or nirayana horoscope, might very possibly be in the 2nd house of the bhava chakra, etc. Consequently, in applying the following rules, a bhava chakra for the nativity should be erected. Despite the variance in the house cusps between this and the Western system, the meaning of the houses is generally the same, although the Hindu system involves greater refinement and exactitude of interpretation.

FIRST HOUSE

The Ascendant always marks the time when the individual arrived in this world, which, if accurate, is the time when the first breath was drawn, "and he became a living soul." The Ascendant, together with the nature of the entire first house, is therefore of primary importance in revealing the personal characteristics which the individual has brought with him from previous incarnations into the present one. The world knows him accordingly—by his physical appearance, his temperament, his preferences and prejudices, and his reactions to his environment. The 1st house is also the primary indicator of the health and ailments of the individual, although other houses, particularly the 6th, contribute in such matters.

Effects of the Planets on Bodily Form

No single planet can entirely take control of a function or part of man's constitution, but must be combined with other influences in the chart. Nevertheless, a planet may become dominant at times, and express its inherent nature apart from that of other planets. Thus a planet on or near the Ascendant tends to modify the structure and quality of the physical body. The more powerful the planet, the greater its manifested influence. A planet occupying its own rasi, or a varga which it rules, or in which it is exalted, would be most apt to demonstrate the effects described in the following rules.

SUN bestows a square body with large, strong bonal structure. The face is broad, the hair limited and tends to stand out from the head. Sun in this position frequently indicates a person of a bilious or irritable temperament who demands attention even when he does not command it. Sun in the 1st house often marks a person who avoids physical work or who works at occupations which are not strenuous. He is prone to anger easily and is proud, valiant and somewhat coldhearted. When afflicted in the 1st, Sun denotes poor eyesight, or vision impaired by disease. When very weak in Shad Bala (less than 300 virupas), or in the rasi of its fall, it may bring poverty, lack of public recognition, and sorrow through children.

MOON on or near the Ascendant gives a soft, round body with a large chest development. Although usually stout, Moon in this position may also denote a thin body with much delicacy of formation. The eyes are lustrous, the speech soft. Moon is a traditional mark of discrimination. If it is waxing in the 1st house the native will have a strong constitution and a long life, marked by fearlessness, power and wealth. However, if Moon is waning the opposite is likely to be the case.

MARS gives a youthful body, with broad shoulders, narrow waist and vigorous movements. The disposition is generous but passionate, and a temperament inclined

to be fickle. Mars in the 1st house indicates a person of a daring or impulsive nature, leading to situations which can shorten the life. Even when well aspected it tends to bring danger or injury to the limbs.

MERCURY gives a body of medium build characterized by quick, nervous movements. There is apt to be a speech impediment, but also ability to talk, great curiosity, and a fun-loving disposition. With Mercury in the 1st house, the native will be sharp-witted, skillful in the art of communication, and learned in whatever occupation he follows. It tends to give excellence in all pursuits in which the tongue is the main instrument. If well associated it can bring a long life.

JUPITER gives a large body and a phlegmatic temperament which causes the native to move slowly and deliberately. Often it bestows a high, broad forehead and a fair complexion, while traditionally it indicates intelligence and understanding. Jupiter in the 1st gives a handsome appearance, good fortune, a long life and fortunate progeny.

VENUS gives a beautifully proportioned body, with a great love of ease. Traditionally it bestows eyes that are soft or quite striking, and fine or wavy hair. Venus in the 1st house denotes not only a beautiful but a healthy body which can enjoy a long life. The life is apt to be happy, even though the disposition tends to be selfish.

SATURN is disposed to inactivity. When strong, it gives a tall, muscular body inclined to be awkward in gait or movement. The teeth are generally large and the hair straight and usually dark. Saturn powerful in the 1st house makes for leadership in government or civil affairs. If weak, his presence denotes melancholia or sorrow arising from restrictions which frustrate the drive to achieve recognition. Because of its self-preserving drives it can denote indolence, and when afflicted, depravity.

RAHU in the 1st house, the native will be successful in possessing wealth, but is apt to be short-lived. Often there are diseases of the head, face or neck.

KETU in the 1st house, the native is inclined to be morose, sullen, unappreciative of favors from others, and a gossip monger. Traditionally it marks the outcast, or one fallen from a high position, and association with the wicked. Physically it is said to cause the body to be deformed or crippled in some manner.

(Note: These are extremes of delineation and would occur only if there are other supporting indications in the horoscope.)

Effects of Moist and Dry Elements

Water rasis and moist planets on the Ascendant tend to make the body stout. The three full water rasis are Pisces, Cancer and Capricorn. Half-water rasis are Aquarius, Taurus and Sagittarius. One-fourth water rasis are Aries, Libra and Scorpio. Full dry rasis are Leo, Gemini and Virgo. The moist planets are Moon, Venus and Jupiter, while Sun, Mars, Saturn and Mercury are dry.

From this rule it may be seen that the Hindus classify the rasis differently than the Western system of fire, earth, air and water signs. The question may arise as to whether rasis or signs are the more significant in producing fleshiness or leanness in the body. Observation indicates signs as the more influential in youth and early maturity, after which time the rasis become dominant. Queen Victoria is a good example, with the sign Gemini and the rasi Taurus on the Ascendant. Moon, a moist planet, conjuncts the Sun, a dry planet, close to the Ascendant. Victoria was notably slender in her youth but became very stout around and after her 40th year. In all cases the astrologer must balance various factors in the horoscope before making judgments on this matter.

1. Any of the fully dry rasis on the Ascendant causes the body to be lean.

2. Dry rasis on the Ascendant with dry planets therein, causes the body to be lean and may even produce emaciation.

3. A full water rasi on the Ascendant with moist planets occupying the 1st house, the body tends to become very obese. (The common belief that fat people are better natured than the average person seems to be born out in astrology, since the moist planets, Moon, Jupiter and Venus, are all benefics and tend to give corpulence when on the Ascendant.)

4. If the ruler of the Ascendant joins dry planets or occupies their rasis, the body will be lean.

5. If the ruler of the Ascendant occupies the 8th house or a navamsa whose ruler is a dry planet, the body inclines to be lean. If a moist planet, the body tends to be stout.

6. If the ruler of the Ascendant joins or is aspected by moist planets, the body becomes stout.

CIRCUMSTANCES FOR HAPPINESS

Happiness should not be confused with wealth or with success in achieving power or reputation. It consists in being able to accept the varying fortunes of life with cheerfulness and equanimity. Happiness is a condition of being, rather than of having, and consequently is relegated by Hindu astrologers to 1st house rulership.

1. If the Ascendant is an auspicious rasi occupied or aspected by benefics, the native will have happiness from infancy. On the contrary, inauspicious rasis coupled with malefics or aspects with malefics, give unhappiness from childhood. Also, several malefic planets in the 1st house tend to make the native unhappy throughout his lifetime.

2. If ruler of the Ascendant occupies its vargottama, or exaltation navamsa of its exaltation rasi; or its own or a Friend's drekana; or is in conjunction with a benefic or receives strong aspects from a benefic, the native will know how to be happy regardless of his material circumstances.

3. Benefics in the 11th and 12th houses, with the ruler of the Ascendant powerful and in an angle, and Jupiter occupying 5 favorable vargas (simhasamsa), are indices of a happy life.

4. Benefics in the 1st, 2nd and 3rd houses, with the ruler of the Ascendant a benefic, and Venus having 6 favorable vargas (paravatamsa), indicates that the native will have much happiness in the first and middle portions of life.

5. If Venus occupies 7 favorable vargas (devalokamsa), while ruler of the Ascendant occupies 4 favorable vargas (gopurasamsa), and the Ascendant is aspected by benefics, the native will be happy in the middle and latter part of life.

6. Jupiter powerful in an angle with the ruler of the Ascendant occupying 9 favorable vargas (iravatamsa), gives happiness from the beginning of life. The native will be blessed with loved ones, friends, wealth and good health, as well as a happy disposition.

7. If Venus occupies the first half of the Ascendant (in the bhava chakra), the native enjoys happiness in the beginning of life. If Venus occupies the second half of the 1st house (i.e., to the midpoint from the 2nd house cusp), and there are evil planets in the 4th and 5th houses, the native will be required to endure unhappiness at the end of life.

8. If ruler of the Ascendant combines with benefics in angles, or in the 5th or 9th houses, has benefic aspects and is joined with ruler of the 10th, the native will have a good reputation, excellent surroundings, live comfortably, have material well-being, and lead a long and happy life.

9. When ruler of the Ascendant has more than 480 virupas of Shad Bala, occupies an angle with beneficial aspects, the native will have a long life, be protected from dangers, possess good character, reputation and material wealth.

10. If Jupiter and ruler of the Ascendant occupy angles, and the 5th, 8th and 9th houses are free from malefics, the native will be virtuous, charitable, healthy, and enjoy life beyond 90 years.

As may be seen by the foregoing rules, judgment of a person's ability to enjoy life, or to have good health and a happy disposition is based upon the Ascendant and its ruler. Afflictions to these points tend to destroy health, happiness, and possibly the life itself. Even when not beset by ill health or ill fortune, a person with an afflicted 1st house will be discontented, repining and sometimes malicious, holding Heaven and his fellowman responsible for his own mistakes and disappointments.

INDICATIONS OF POOR HEALTH

1. If ruler of the Ascendant is in conjunction with a malefic, or in the 8th house.

2. If ruler of the Ascendant occupies the 6th, 8th or 12th houses, or is associated with their rulers.

3. If ruler of the Ascendant is weak in Shad Bala and malefic planets occupy the 1st house.

4. If ruler of the Ascendant is weak, occupies an angle, or the 5th or 9th houses.

AFFLICTIONS FROM MALEFICS

1. If ruler of the Ascendant and Mars are joined by evil planets in the Ascendant, there will be wounds or sores caused by weapons or stones.

2. If Saturn joins the ruler of the Ascendant and they are aspected by Mars or Sun occupying the 1st house, there will be wounds to the head due to falls, or from missiles or fire.

(These two rules indicate the difference between injuries caused by Mars, and those under Saturn. Mars

is implicated in wounds that draw blood, while wounds that crush, bruise, or break bones originate with Saturn. The 1st house is the analogue of Aries, and malefics therein tend to cause wounds and scars to that part of the head above the eyebrows and ears. Taurus properly has rulership over the face below the brows and including the throat.)

3. If Saturn or Rahu occupy the Ascendant in the bhava chakra, the native suffers from devils or evil spirits. In modern terminology this would mean mental or nervous diseases or derangements such as tremors, St. Vitus dance, epilepsy, and all emotional states characterized by obsessive or compulsive behavior.

(While Saturn and Rahu produce similar effects when in the 1st house, Rahu also causes nightmares, unfounded or inordinate fears and phobias. Ketu, the South Node, afflicts the psyche also, but in a much weaker manner than Rahu. Hindu astrologers explain this apparent discrepancy with Western concepts of the two Nodes by the fact that Rahu is the Dragon's Head, where the power of intelligence is located, while Ketu is the Dragon's tail, which lacks power of direction.)

4. If Rahu, Mars and Saturn occupy the Ascendant, or if the ruler of the Ascendant is with Rahu and either Mars or Saturn in the 8th house, the native is prone to diseases of the genito-urinary organs: in a man, afflictions of the testicles; in a woman, of the ovaries.

(The conditions described here are apt to be more severe if the ruler of the Ascendant is weak in Shad Bala, or occupies the rasi of its fall, or the rasi or its subdivisions which are ruled by Enemies. Conversely, any strength held by the Ascendant or its ruler aids in alleviating the evil consequences indicated.)

As with all rules given in these pages, the student is cautioned to avoid literal application. Competent interpretation of any horoscope requires that all factors constituting the chart be given due consideration.

SECOND HOUSE

As in Western astrology, the 2nd house describes a person's ability to gather, hold and use wealth. In the Hindu system it also describes his looks, in the limited meaning of whether the face is handsome or ugly. Furthermore, this house rules the eyes as well as the ability to see. Beautiful or disfiguring eyes, poor or keen eyesight, are all judged from the conditions set forth in the 2nd house, taken in connection with certain other planetary factors.

The 2nd house also indicates the quality of the voice, structure of speech and the attendant ability or lack of ability to move others, to persuade, or to please them. In this context it is of great importance to those who must use their voice in a vocational manner.

What may seem even stranger to the Western astrologer is that the 2nd house in the Hindu system defines the manner in which a person eats, the type of food eaten, and the quality of service. In a country where hunger and starvation are known to thousands, being well-fed becomes tangible evidence of having wealth. However, there are deeper and more logical reasons for this analogue with eating and the natural 2nd house of Taurus. The assimilation of food begins with the mouth and the gustatory senses. Food represents the wealth or poverty of the body.

Beauty of Face

A handsome or beautiful face, or the opposite, is judged from the horoscope by the nature of the 2nd house and its ruler. The following rules are not the only combinations which give facial beauty. Other elements in the chart contribute their influence.

1. If ruler of the 2nd occupies an angle and is aspected by benefics, or if a benefic occupies the 2nd house, the native will have a handsome or attractive face.

2. If ruler of the 2nd occupies the rasi of its exaltation, that of a Friend or its own, and has 4 vargas, the native will have a full face, with strong bony structure and well-padded flesh.

3. If malefics occupy the 2nd house, or its ruler is weak and conjuncts or is aspected by malefics, the native will have ugly and repulsive features.

4. If ruler of the 2nd is a malefic, conjunct gulika,* or if it conjuncts any malefic, and occupies debilitated or unfriendly navamsas, the person's face easily shows irritability and anger.

*(Note: There is no equivalent in Western astrology for the term gulika, or its meaning. The nearest thing to it is the planetary hour ruled by Saturn. The rules for calculating the position of gulika are based on hour-day divisions, complex and of minor value for the Western astrologer. A "debilitated navamsa" refers to one whose ruler is located in a rasi of its fall or detriment, or which is ruled by an enemy planet. This weakness of the ruler of the navamsa causes it to be debilitated. As an example, a chart might have Venus located in the Pisces navamsa, the ruler of which (Jupiter) is located in the rasi Capricorn. Although Venus is in a navamsa of its exaltation, which is excellent, the navamsa itself is debilitated because its ruler is in the rasi of its fall.)

Speaking Ability

Many a person with something worth saying has discovered to his chagrin that he is unable to speak effectively or persuasively. On the other hand, many people have successfully talked their way to fame and fortune, despite their lack of valid ideas. The following rules deal with such ability, or its lack.

1. If the ruler of the 2nd conjuncts Jupiter in the 12th house, the native is apt to be dumb or inarticulate. (This is an illustration of planets which govern oratory being lodged in a house normally inaccessible to the conscious mind. Such being the case, the power of speech is limited or inhibited.)

2. If ruler of the 2nd occupies an angle, or the 5th or 9th house, and at the same time is exalted, joined or aspected by benefics, the native becomes an eloquent and humorous speaker.

3. If ruler of the 2nd occupies an angle, is in deep exaltation and has 6 favorable vargas, and Jupiter or Venus has 5 vargas, and Mercury is in a navamsa which he rules in Virgo or Gemini rasi, the native will be a powerful and eloquent speaker.

4. If the navamsa dispositor of ruler of the 2nd house is Mercury, which is exalted or has 4 vargas and favorable aspects, the native will become a determined and unique speaker and teacher.

5. If Jupiter is powerful, occupies a beneficial rasi, or is vargottama; or if ruler of the 2nd is in conjunction with Jupiter or has 6 vargas; or if the ruler of the 2nd conjuncts Venus or Mercury and has 9 vargas, the native becomes a persuasive speaker.

6. If ruler of the 2nd occupies its exaltation rasi, or its own or a Friend's rasi, the native will be a capable speaker before legal assemblies.

7. If ruler of the 2nd joins a malefic in the 10th house and is combust the Sun, the native will be defeated in public assemblies. Those with such a configuration would be ambitious to succeed in some competitive office but would be outdone because of poor debating ability.

8. If ruler of the 2nd is conjunct the Sun and receives aspects from malefics, the native is a bore, or is ignorant in speech, but stubbornly clings to the idea that he or she is an excellent speaker.

The following rules pertain to the ability to conceive abstract ideas and translate them into communicative symbols other than speech.

1. Mathematical skill is indicated by:
   a) Mars with Moon in the 2nd, aspected by Mercury; or Mercury powerful in an angle.
   b) Mercury exalted in the 2nd, Jupiter in the 1st, and Saturn in the 8th house.
   c) Jupiter in an angle, or the 5th or 9th house, Venus in exaltation, while Mercury is both exalted and ruler of the 2nd.

2. An adept astrologer is indicated by Mercury in an angle, ruler of the 2nd powerful, Venus in the 2nd house and another benefic in the 3rd; or by benefics in the 2nd house in exaltation rasi, and ruler of the 2nd powerful.

Two Examples of Speaking Ability

The rasi chakras of Sir Winston Churchill, Figure 26, and Adolph Hitler, Figure 20, illustrate two modern examples of extraordinary power of speech. In Hitler's chakra, Venus, ruler of the 2nd house, is in its detriment, but associated with the Sun in its exaltation rasi, and Mars in its mula trikona. Moon conjunct Jupiter in the latter's mula trikona. Ascendant is vargottama. Mercury is in its fall in Pisces, but in the actual 6th house. (Because the last degree of Virgo rises, the rasi chakra appears to be in conflict with statements regarding house positions. However, it is correctly placed in the rasi chakra.)

These planetary positions are all indications of speaking ability. Hitler was certainly a spell-binder, despite the lack of intelligent thoughts or ideas in his harangues. Mercury gives fluency of speech, but in its fall is shallow of content. Hitler frequently prated sheer nonsense, and when his speeches are examined in

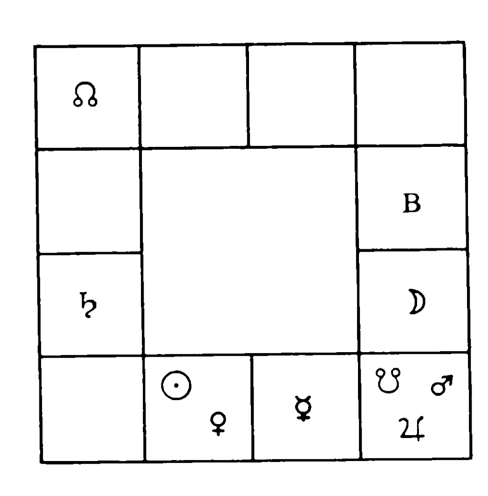
printed form they reveal a shocking lack of rationality. Venus, ruler of the arts, including that of speech, in its detriment (he painted insipid picture-postcard scenes) gave persuasive powers of the tongue only to a people whose emotions were those of humiliated vanity in the wake of defeat in war and a tragic depression. To this mass mind, Hitler's irrational emotionalism and dogmatic rantings of hate were eagerly and enthusiastically accepted as absolute truth.

FIGURE 26

RASI CHAKRA — SIR WINSTON CHURCHILL

Nov. 30, 1874
10:00 P.M.
Near London, Eng.

Ayanamsha: 26°3′



Nirayana Longitudes:
ASC. 28°34′ ♋
☉ 12°31′ ♏
☽ 14°9′ ♌
♂ 21°2′ ♍
☿ 22°16′ ♎
♃ 17°41′ ♍
♀ 25°17′ ♏
♄ 13°54′ ♑
☊ 28°25′ ♓

Winston Churchill, who became Prime Minister of Great Britain in 1940 as an open enemy of Hitler, has Cancer on the Ascendant, with its ruler in the rasi Leo. Moon, significator of the public, in the 2nd, gave Churchill the ability to sway the British people to meet what he promised would be a war of "blood, sweat and tears." Furthermore, Moon in Leo indicates great pride, thus enlarging the scope of Cancer, giving ambition to attain power with likelihood of success, in contrast to Hitler's Saturn in its detriment in Cancer.

Mercury, ruler of mental processes and discriminative judgment, in the 4th house, ruled by Libra, indicates both intellectual and measured appeal for support of the homeland against open enemies, represented by Saturn in the 7th. Mars with Jupiter in its detriment in the 3rd reveals invective speech on a large scale and for far-reaching purpose. Churchill's use of "V for Victory," as a symbol accompanied by the opening notes of Beethoven's Fifth Symphony, may be a reflection of Venus with the Sun in the 5th house. However, as with Hitler, Venus is in its detriment. Curiously enough, both men attempted to paint as an avocation, and neither could be considered seriously as creative in this field of expression. In view of the partial evidence, it appears that Venus with the Sun in Scorpio in the 5th house is better off than Venus with the Sun in Aries in the 8th house!

FOOD AND ITS SERVICE

Much attention has been given in India to the vessels in which food is served, most of which are of metal. Since the quantity and quality of food is also of import, and the caste system decreed the manner of service, the 2nd house became an indicator of dining habits. Rules pertaining to the degree of excellence of food and service measure affluence by gold vessels, then silver, china and glassware of exquisite workmanship; then on down the scale to brass, copper, bronze and vessels of iron. Poverty extending back many generations is judged by the use of worn-out tableware

made of the cheapest materials (2nd house occupied by a malefic; navamsa dispositor of the ruler of the rasi occupied by the ruler of the 2nd, weak and unaspected by benefics).

The nature of the appetite also comes under consideration. Malefics in the 2nd house denote strong appetite but interfere with the proper assimilation of food. They also tend to coarsen perception of delicate flavors, so that the individual seeks stimulation from pungent foods, and is indifferent to the way in which they are served. Mars or Sun in the 2nd denote a taste for condiments, such as peppers, spices and curries. Desire for alcoholic beverages comes under this planetary stimulus. Saturn in the 2nd turns the appetite towards bitter, sour or ill-smelling foods, such as garlic or limburger cheese. It also indicates preference for foods that are difficult to eat, or to prepare for eating.

In general, benefics in the 2nd house turn the appetite toward bland and sweet foods, such as fruits, grains, nuts, vegetables, milk and milk products, honey, etc. The appetite for food does not exceed the power of assimilation, which is very high when benefics occupy this house.

A large appetite is indicated when the ruler of the 2nd joins a malefic and occupies a shastyamsa such as davagni, dandayudha or kalamsa. Also if the ruler of the 2nd occupies the navamsa of its fall, joins a malefic, and is aspected by another malefic.

A moderate appetite is indicated when the ruler of the 2nd is conjunct or aspected by benefics.

Rapid eaters are indicated when the ruler of the 2nd house is exalted, or is aspected by a benefic; or is in shastyamsa mirdu; or is otherwise powerful in Shad Bala or vargas.

Slow eaters are indicated when malefics aspect the ruler of the 2nd at full force. Such persons have little appreciation of refinement in food.

Coarse or dirty meals are indicated when the ruler of the 2nd is in conjunction with Saturn or Mars, and is debilitated or in shastyamsa yama, unaspected by benefics.

When the ruler of the 2nd is in a navamsa of its fall, or otherwise unfriendly, and at the same time is weak in Shad Bala, the native will feed on the bounty of others and take advantage of their hospitality. If the ruler of the 2nd is aspected by planets in their fall, he will abuse his benefactors.

When Saturn rules the 2nd house, or is combined with the ruler of the 2nd; or if the ruler of the 2nd is strongly aspected by Saturn without interposing benefics, the native lives on free lunches or forms of charity wherever it is available, without shame.

General Conditions Pertaining to Wealth

The 2nd house of itself does not bestow wealth, but rather indicates the ability to appropriate and use it. In delineation of a chart it is necessary to find sources of wealth outside the 2nd house.

Briefly, the 1st house if well-aspected aids in gaining wealth by regulation of health and native intelligence. From the 3rd may come assistance given by relatives or persons in one's immediate environment; through travel, communications and skills. The 4th house indicates wealth through advantages of family influence, or from the land. The 5th points to acquisition of wealth from children, speculation, entertainment, creative expression or inventions. The 6th house is the source of acquisition through servants, agents, animals and advantages gained through social adjustment. Partnerships of all kinds are the source of wealth from the 7th, but it also indicates money gained from open enemies or opponents in law suits. The 8th house indicates wealth inherited through wills or devices from any source; or wealth derived from the assistance of other people's influence or the use of their goods.

The 9th house points to wealth through religion, philosophy, science, law, foreign travel, international commerce, teaching, and corporate investment. The 10th is the source of wealth derived from the profession, the government, from those in authority, from reputation or award gained by public service. It is the house most often used to indicate ability to earn money by one's own efforts. The 11th house indicates riches from profit in commercial enterprises, friends, fraternal groups, or "luck," with its unexpected windfalls. Even the 12th house may be a source of wealth which, in its positive aspect, comes through self-sacrifice. It has long governed prisons, hospitals, and all places where charity and patience are in high demand. In its more hidden nature, the 12th may indicate wealth derived from unknown sources.

Of the rasi subdivisions which contribute ability to gain wealth, the most important are the saptamsas and the shastyamsas. A planet in exaltation, in mula trikona, or in swakshetra, and angular, is especially favorable for power and wealth if it is vargottama or uttama, and has more than 480 virupas of Shad Bala. Even if such a planet does not join the ruler of the 2nd house, its promise of wealth is strong. However, if it aspects the ruler of the 2nd, or any planet therein, the evidence for wealth is unusually strong.

In the matter of obtaining wealth it should be noted that a powerful malefic is fully as good a promisor as a benefic, except that the wealth is obtained by more effort, or by ruthlessness. Such a planet may also indicate wealth easily acquired, but in a dishonest or unscrupulous manner. Conversely, a benefic closely associated with the 2nd house by rulership or occupancy, if in its fall or detriment, either by rasi, navamsa or saptamsa, the wealth promised would be slow in coming, or obtained only after long delays and much inconvenience.

Badly situated malefics in the 2nd house show waste of wealth if and when obtained, and frequently affords little comfort or happiness. Badly afflicted planets are those in their fall, detriment, rasi of an Enemy, combust, or powerfully aspected by other malefics. Sun in the 2nd is a malefic, indicating waste of wealth due to extravagance, or ambition to be admired. Mars shows waste of wealth from indulgence in the passions or appetites, especially gambling. Saturn in the 2nd indicates loss of wealth due to selfishness, fear, timidity or lack of action. Being a miserly position for Saturn, the person is apt to hold on to money, preserving it intact until its usefulness is passed or destroyed. Mars associated with Mercury in the 2nd shows danger of loss through sharp practices; or the person may seek to gain wealth by taking unfair advantage of others. It is a condition which seems to attract fraud and dishonesty, especially if the planets are weak and the Nodes intervene.

Hindu astrologers have elaborate and detailed rules for determining more than average wealth according to planetary strength in the chart. These are based on how many people—relatives or groups of people—a person can financially assist. From this is estimated the extent of his wealth. It is unlikely that the Western astrologer, who deals primarily with persons of average income or resources, would want to involve himself with computing above average wealth in a horoscope, unless for research purposes. However, some of the rules for ascertaining outstanding wealth are as follows.

Great Wealth

1. Ruler of the 2nd house joining a benefic planet while in its exaltation rasi, or an angle of the horoscope, or a rasi ruled by friendly planets or benefics.
2. Ruler of the Ascendant and ruler of the 2nd house both in their exaltation rasis, and receiving beneficial aspects.
3. Ruler of the 2nd exalted, or occupying the 5th, 9th or 11th house, with the ruler of the Ascendant powerful in Shad Bala and the rasi dispositor of the ruler of the 2nd in an angle.
4. The saptamsa dispositor of ruler of the 10th powerful in Shad Bala, and receiving aspects from Jupiter and Venus.
5. Ruler of the 2nd in a drekana whose ruler is in a navamsa which is ruled by a powerful planet.
6. Ruler of the 2nd in its highest exaltation and conjunct or aspected by Jupiter, while at the same time an exalted planet occupies the 2nd house, joined or aspected by Jupiter.
7. Rulers of the 2nd, 4th and 9th houses, together with Jupiter, all occupying the 10th house, and powerful in Shad Bala.
8. Ruler of the 2nd in exaltation, or its mula trikona, or in its own rasi, and receiving an aspect from ruler of the 11th house, or Jupiter.
9. Ruler of the 10th occupying gopurasamsa (4 vargas) and aspecting the navamsa dispositor of ruler of the Ascendant.
10. Ruler of the 2nd occupying gopurasamsa, or simhasamsa (5 vargas), or the navamsa dispositor of ruler of the 2nd is a benefic.
11. Ruler of the 2nd occupying gopurasamsa, and Jupiter occupying paravatamsa (6 vargas).
12. The four angles occupied by Jupiter, Venus, a well-associated Mercury, and a waxing Moon, with the ruler of the 2nd occupying simhasamsa.
13. Rulers of the 1st, 2nd and 11th houses each having paravatamsa, and three benefics occupying angles.
14. Moon in the 2nd house, and the cusp of the 2nd occupies paravatamsa, and ruler of the 2nd joins a benefic.
15. Jupiter occupying simhasamsa, Venus occupying gopurasamsa, ruler of the 2nd powerful in Shad Bala and occupying iravatamsa (9 vargas).

Enormous Wealth

1. Ruler of the 2nd and 11th houses, and Jupiter, Moon and Sun each having vaisheshikamsa (13 vargas), and ruler of the 11th powerful in Shad Bala.
2. Venus in the 12th house and Jupiter in the 2nd, each having vaisheshikamsa.
3. Ruler of the Ascendant and Jupiter in the same rasi; in the 2nd, 5th or 9th rasi; or in an angular house, both with vaisheshikamsa.
4. Ruler of the 10th house in a drekana whose ruler is in a saptamsa ruled by a planet which occupies an angle, or 5th or 9th house, and ruler of the 2nd has vaisheshikamsa.
5. Ruler of the Ascendant in a drekana whose ruler

is in a saptamsa the ruler of which, or its dispositor, has vaisheshikamsa. (In this situation wealth originates from the great-grandparents.)

To illustrate planetary conditions which give great wealth, Hindu texts use the horoscope of Sri Rama, Emperor of ancient India, and hero of the epic *Ramayana*. In the rasi chakra, Figure 27, four angles are occupied by planets in exaltation: Jupiter in Cancer in the 1st, Saturn in Libra in the 4th, Mars in Capricorn in the 7th, and Sun in Aries in the 10th. Venus is exalted in Pisces in the 9th. In addition, the Nodes are well-placed in Gemini and Sagittarius, giving an intellect able to counteract the undesirable qualities which are allied with the astral world.

Three malefics, Saturn, Mars and Sun, occupy all but one of the angular houses, indicating conditions which required Rama to lead armies in a great war, and that only by the most tremendous efforts would he be victorious. Offsetting this unfavorable situation is the beneficial effect of Venus and Jupiter exalted, Moon in its own rasi combined with Jupiter, Mercury in the 11th house in Taurus, and Venus in the rasi of a Great Friend. Had there not been a balancing influence from benefics, this exceptionally wealthy Emperor-leader would have been a tyrannical and cruel ruler.

FIGURE 27

RASI CHAKRA – SRI RAMA

♀	☉	☿	☋
			☽ B ♃
♂			
☊		♄	

Wealth in Early Life

1. Ruler of the 2nd joined to the navamsa dispositor of ruler of the 10th, occupying an angle, with aspects from benefics.

2. A benefic exalted and occupying the 1st, 2nd or 11th house, powerfully aspected by the navamsa dispositor of the ruler of the 2nd.

3. Ruler of the Ascendant occupying the 2nd or 11th house, and ruler of the 2nd occupying the Ascendant.

4. Ruler of the rasi occupied by the navamsa dispositor of ruler of the Ascendant, aspecting the rulers of the 2nd and 10th, which are joined in an angle, and ruler of the 2nd is also aspected by benefics.

5. If ruler of the Ascendant is the most powerful planet in Shad Bala, occupies an angle, and is conjunct Jupiter, and ruler of the 2nd has vaisheshikamsa (13 vargas), the native will have much self-acquired wealth after thirty.

Wealth Acquired During or After Middle Age

1. Ruler of 2nd house occupying an angle, or 5th or 9th house, and in conjunction with ruler of the 11th, while receiving aspects from benefics, and is strong in kala bala.

2. Ruler of the Ascendant joining ruler of the 2nd or 11th, together with a benefic planet, and the rasi dispositor of ruler of the Ascendant powerful and occupying the 1st house.

Wealth Through Personal Effort

1. The navamsa dispositor of ruler of the Ascendant powerful, friendly to the ruler of the 2nd house, and in its own rasi, or in an angle, or 5th or 9th house.

2. Ruler of the 2nd in an angle, or the 5th or 9th rasi forward from ruler of the Ascendant.

3. Ruler of the 2nd a benefic and powerful, and at the same time is in conjunction with an exalted planet or is itself exalted.

4. A general indication of abundance and wealth is ruler of the 1st house in the 2nd, and ruler of the 2nd in the 1st or 11th house.

Wealth Acquired Through Relatives

Brothers: Rulers of the 1st and 2nd conjunct or aspected by ruler of the 3rd house, and located in the 3rd, and ruler of the 3rd has vaisheshikamsa (13 vargas). Or, ruler of the 3rd with Jupiter occupying the 2nd, and having vaisheshikamsa, and aspected by ruler of the Ascendant.

Mother: Ruler of the 2nd house powerful, joined or aspected by ruler of the 4th. If, in addition, ruler of the 4th has vaisheshikamsa, the native will receive much wealth from maternal relatives.

Father: If ruler of the 2nd is powerful, joins or is aspected by both ruler of the 9th and by Jupiter, the native receives wealth from the father or from his spiritual teacher, or by work with charities.

Sons: To gain wealth from male offspring the ruler of the 2nd must be powerful, joined by ruler of the 5th, and by Jupiter, and ruler of the Ascendant have vaisheshikamsa.

Wealth from Outside Sources

1. Gain through marriage, if ruler of the 2nd is powerful, joins or is aspected by ruler of the 7th and by Venus, and ruler of the Ascendant is strong in Shad Bala.

2. Gain through open enemies, if ruler of the 2nd is powerful, joins or is aspected by ruler of the 6th, and Mars is ruler of the Ascendant and has vaisheshikamsa and more than 480 virupas of Shad Bala.

3. Gain through profession or government position, if ruler of the 2nd is strong, joins or is aspected by ruler of the 10th, and is joined or aspected by Jupiter.

4. Gain through profitable work or business, ruler of the 2nd must be strong, joined or aspected by Jupiter and ruler of the 11th house.

5. Financial success as a banker or money lender, if the navamsa dispositor of ruler of the Ascendant occupies the shastyamsa mridu, and is in a favorable navamsa or saptamsa while receiving an aspect from Jupiter. Or, if the navamsa or drekana dispositor of the rulers of the 2nd or 11th houses is in an angle with vaisheshikamsa.

(Note: If in these rules pertaining to wealth, the planets specified are weak, occupy depression rasis or a rasi belonging to an Enemy, or are otherwise afflicted, instead of gaining wealth the native loses it through the agencies listed.)

Poverty and Loss of Wealth

1. If the 2nd house ruler is a malefic, has malefic conjunctions or aspects, and is exalted, while ruler of the Ascendant is weak and conjoins a malefic, the native makes his livelihood by helping others in a subservient or menial capacity.

2. If evil planets occupy the 2nd house, while its ruler is weak and aspected by malefics, and ruler of the Ascendant is conjunct a malefic in the 6th, 8th or 12th house (known as dusthana houses); or if the ruler of the 2nd is a malefic occupying a rasi ruled by a malefic which has aspects from a malefic, the native earns a living with great difficulty.

3. When the navamsa dispositor of ruler of the 2nd is in a navamsa ruled by Saturn or Mars, and is in the 6th, 8th or 12th house, joined or aspected by a malefic; or when malefics are in the 2nd house, and rulers of the 2nd and 11th houses are each conjunct a malefic, there is danger that the native, though born to wealth, will fall into poverty.

4. The navamsa dispositor of the ruler of the 12th in the rasi of its fall, occupying an angle with malefics, and aspecting the ruler of the 2nd full force (opposition), brings about financial downfall.

5. If the navamsa dispositor of the ruler of the rasi occupied by the ruler of the 2nd house is in the shastyamsa Kalamsa (No. 44) or Dandayudha (No. 52), or similar adverse shastyamsas, and in vargas ruled by Mars or Saturn, the native becomes penniless.

Proneness to Fall into Debt

1. When ruler of the Ascendant or the 11th house occupies the 11th, and is in a cruel shastyamsa conjoined with malefics.

2. When ruler of the 2nd occupies either the 8th or 12th house in a cruel shastyamsa, and the 2nd and 8th are occupied by malefics.

3. If ruler of the 2nd is in its fall, occupies the 8th house and is conjunct the Sun.

4. If ruler of the 10th and the Ascendant join in the 8th house in the shastyamsa Yama (No. 35) or Damshtrakarla (No. 48).

5. If ruler of the 2nd and 12th exchange houses, while ruler of the Ascendant is in the 8th house, conjunct a malefic, and aspects the rulers of the 12th and 2nd houses, loss of wealth from anger or revenge of the ruling classes is indicated.

Losses Through Fire or Theft

1. If ruler of the 2nd has no beneficial vargas, occupies a varga ruled by Mars or Saturn, while conjunct Mars, and receiving an aspect from the ruler of the 6th house.

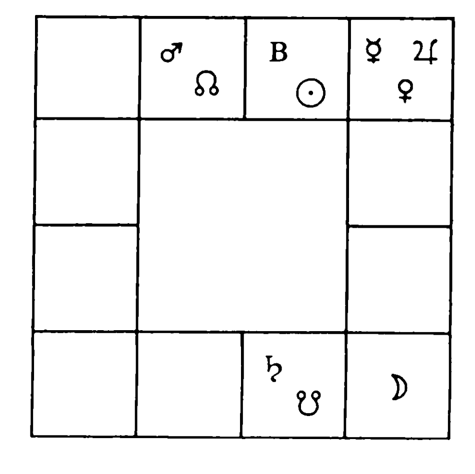
2. If the navamsa dispositor of the ruler of the 2nd joins with a malefic in the 6th, 8th or 12th house, and is joined or aspected by ruler of the 1st.

FIGURE 28

Rasi Chakra – Jay Gould

May 27, 1836
New York State
Time, Long. & Lat.
not known.

Ayanamsha: 25°31′



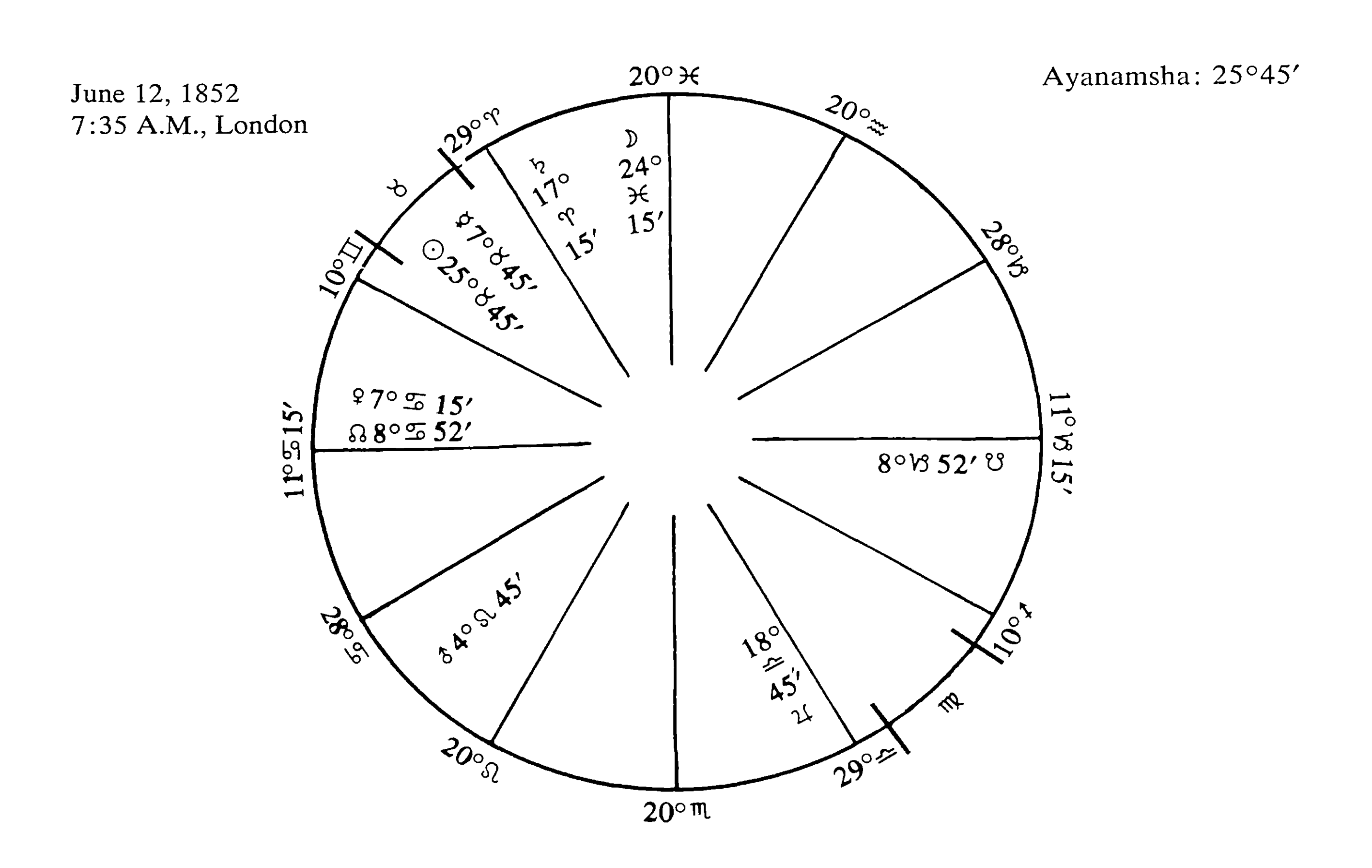
Nirayana Longitudes:
ASC. 26°29′ ♉
☉ 10°29′ ♉
☽ 26°29′ ♍
♂ 5°29′ ♈
☿ 3°29′ ♊
♃ 20°29′ ♊
♀ 25°29′ ♊
♄ 3°59′ ♎
☊ 24°10′ ♈

Jay Gould started life in poverty, but became a multimillionaire by his shrewd and often dishonest activities in high finance. Even during his lifetime he was known as one of the "robber barons" of Wall Street because of his outrageous manipulations. Although an intelligent man, he turned his abilities to unadmirable ambitions. In his rasi chakra (Figure 28) ruler of the 2nd, Mercury, is swakshetra, and is associated with the benefics Jupiter and Venus, the latter being also ruler of the 1st house.

Moon, ruler of the 3rd, is in the 5th house, governing risks or gambles. Saturn, ruler of the 9th (investment) and the 10th (reputation) is located in its exaltation rasi, Libra, but in the 6th house, which in the Hindu system governs thieves. Here the unlovely side of the character is revealed, for Saturn is opposed by Mars in its mula trikona in the 12th. Both planets are strong by rasi but in dusthana houses, and act as twin guards of selfishness (Saturn) and boldness (Mars) over the rest of the planets.

FIGURE 29

NIRAYANA HOROSCOPE—BARNEY BARNATO



Rasi Chakra

☽	♄	☉ ☿	
			B ♀ ☊
☋			♂
		♃	

Navamsa Chakra

☿	♃ ☋	♂	
☽			
		B ☊	☉ ♀ ♄

Saptamsa Chakra

B ☊		☉	
♀ ☽ ♃			
☿			♄
			♂ ☋

Barney Barnato, born Barnet Isaacs, was a spectacular South African millionaire of the 19th century. Most of his wealth was secured by smuggling diamonds, or by acting as a "fence" for diamond smugglers working in the South African mines.

In his nirayana horoscope, Saturn is in the 10th house, denoting ambition and struggle for power. However, Saturn in Aries is in its fall, indicating a threat to the reputation, or a possible downfall (strengthened by the opposition from Jupiter in the 4th). In the navamsa chakra, Saturn is with the Sun and Venus in the 12th, house of self-undoing, opposite Mercury in its fall in the 12th rasi forward from Jupiter. Barnato committed suicide by jumping from a steamship. There was no apparent explanation for his death. Furthermore, Saturn is in the shastyamsa Yama (No. 35), "Lord of Region of the Dead." In the saptamsa chakra, Saturn is in its detriment in the 6th rasi forward from the Ascendant, in opposition to the Moon, Venus and Jupiter in the 12th, and square Sun in Taurus.

Mercury and Sun in Taurus (natural significator of wealth) are in the 11th house (luck), square Mars in the 2nd house (wealth) in Leo ruled by Sun (gambling and speculation). This planetary configuration testifies to unscrupulous practices in obtaining riches. Mercury is ruler of the 4th house (lands and mines) and also of the 12th (secrecy, activities behind the scenes). In the navamsa chakra, Mercury is in its fall in the 6th rasi forward from the Ascendant. In the saptamsa chakra, Mercury is in Capricorn rasi, the 6th forward from Saturn in Leo, which is the 8th rasi forward from Mercury. Sun is in Taurus rasi, squared by three benefics (protection), Jupiter, Venus and Moon in Aquarius (the natural 11th, house of luck), but in the 12th from the Ascendant. Although his illegal activities were known to authorities, no evidence against Barnato was ever brought to light.

Jupiter in the nirayana chart is in Libra (natural significator of other people), posited in the 4th house, and ruler of the 6th and 10th. In considering sources of wealth, the 4th points to family or to land; the 6th to employees, servants, or thievery; the 10th to profession (career) or government. In the rasi chakra, Moon is in the 6th house forward from Jupiter, while Mercury and Sun are in the 8th forward in Taurus, the natural significator of wealth. In the navamsa chakra, Jupiter is in Aries (the natural 1st house), and in the 7th from the Ascendant (what belongs to others is appropriated to the self). Sun, Moon and Saturn are all in the 6th house forward from Jupiter, and Mercury is in the 12th from Jupiter. In the saptamsa chakra, Jupiter is in the 12th house from the Ascendant, and Mars is in the 8th forward from Jupiter.

In addition to what has already been said about Mars in Leo occupying the 2nd house of the nirayana horoscope, this malefic is posited in Taurus (its detriment), in the 8th house in the navamsa chakra (wealth from other people), square the Moon (the public), a situation further emphasized in the saptamsa chakra with Mars in the 7th house with Ketu.

Finally the Moon, although in the 10th house of the nirayana horoscope, is in the 9th of the rasi chakra (international affairs), and in Pisces, the natural 12th house rasi (conspiracies), trine Venus and the Ascendant (protection). In the navamsa chakra, Moon is in the 5th house (speculation and gambling), and square Mars in Taurus in the 8th. In the saptamsa chakra, Moon is also in Aquarius rasi, but in the 12th house, together with Venus, ruler of the 3rd, wherein the Sun is posited, and which is in square aspect to the Moon. Sharing this position of Moon and Venus is Jupiter, all of which oppose Saturn in the 6th house.

The prominence of dusthana houses in these chakras is remarkable. Dusthana, meaning "Evil Standing," pertains to the 6th, 8th and 12th houses, whether in the natural zodiac, or as counted forward either from the Ascendant in any particular horoscope, or from any planet under consideration. The interested student will find many more dusthana positions in the chakras of Barney Barnato than have been cited here.

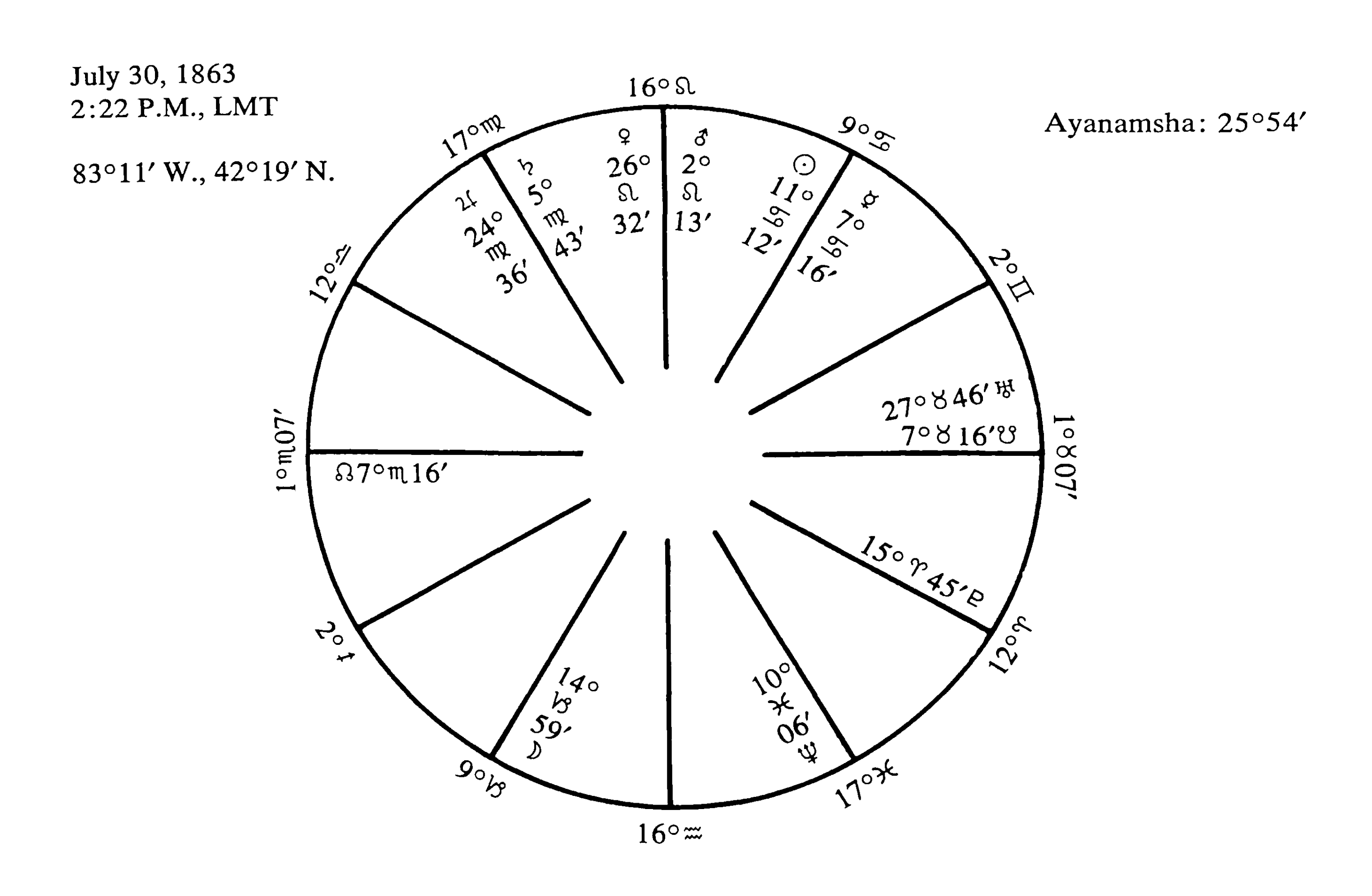
The shastyamsas in this chart are also most pertinent. Moon in Pretapurisa (No. 12 in even rasis), "City of the Dead," combines with the shastyamsa of Saturn (No. 35) to proclaim the malefic intent of this man. Sun is in Garala (No. 9), "a venemous snake." Venus in Mridu (No. 46) indicates the subtlety underlying his financial manipulations. Mars in Agni (No. 10), denoting fire (the motive power to attain wealth in this instance), also indulgence of the appetites. Barnato was well-known as a *bon vivant*. Jupiter and the Ascendant are both Amrita (No. 38), giving protection of the gods. Mercury in Saumya (No. 45) further substantiates benefic immunity (he was never caught in his nefarious dealings).

This has been only a brief analysis of one horoscope, with particular attention given to the 2nd house and its ramifications. However, it serves to illustrate the manner in which any horoscope may be studied to reveal the various meanings of the planets in both their rasi positions and their positions in other vargas.

In general, the navamsa chakra relates to the fruit of karma which is ripening. The saptamsa often shows the fruition of past karmic accumulation and as such reveals an affinity with Nature and the products of the earth. Both of these chakras are used in India to delineate greater details pertaining to the acquisition of wealth than is afforded in either the nirayana horoscope or the bhava chakra.

FIGURE 30

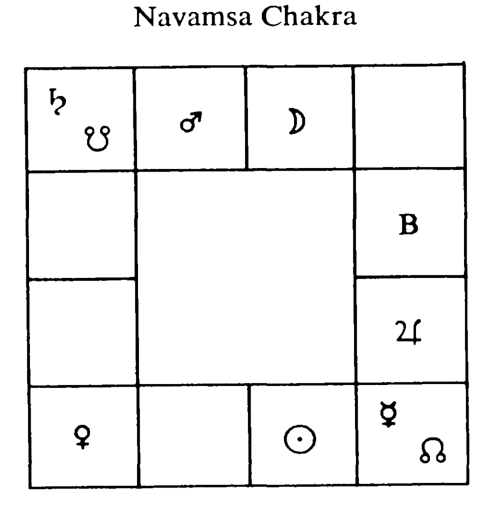
NIRAYANA HOROSCOPE—HENRY FORD



Rasi Chakra

♆	♇	♅ ☋	
			☿ ☉
☽			♂ ♀
	B ☊		♄ ♃

Navamsa Chakra



Henry Ford, famed throughout the world as the first to manufacture automobiles on a mass production basis for consumers in low income brackets, and subsequently known for his philanthropic enterprises of colossal dimensions, began life in virtual poverty. The first large scale evidence that he was a man with more on his mind than making profit from his enterprises was during World War I, when he built his "Liberty Ships" with which to promote peace. This venture was a failure, but the Foundation that bears his name is not. The vimshottari system of planetary periods would throw light on these matters. However, in the present context we are dealing with indications of great wealth as revealed by the 2nd house and its relationships.

Since Henry Ford evidently exceeded his karma, the transcendental planets are included in his horoscope. In this respect, Pluto (which has dominion over the masses) is in Aries, and supersedes Mars in rulership for long-range and long-lasting projects. Uranus, planet of extremes, but also ruler of the New Age, is in Taurus, the natural 2nd house of wealth, and posited in the 7th (other people). Jupiter, ruler of the 2nd house, located in the 11th (circumstances and luck), forms a grand trine to Uranus and the Moon (the public) in the 3rd house (transportation).

Neptune in the 4th house, trine Sun and Mercury in Cancer in the 5th forward from Neptune, shows protection of family and children. It has been publicly asserted that the Ford Foundation was set up to avert monetary drain through inheritance taxes on the Ford clan. Despite this possible motivation, the Ford Foundation has benefited creative people (the 5th) throughout the world (the 9th forward from the Ascendant in the rasi chakra).

Henry Ford's fortune came as a result of his mechanical inventiveness, shown by Scorpio occupying the 1st house, ruled by Mars in Leo in the 10th. This powerful Mars, joined by benefic Venus, enabled him to turn what had hitherto been a luxury into a practical necessity. Mars also gave him the ability to organize and to take leadership (10th house), substantiated by the following favorable vargas: rasi Leo, hora Sun, drekana Leo, saptamsa Leo, navamsa Aries, and trimsamsa Aries. These circumstances surrounding Mars are most powerful, since Sun, ruler of the Midheaven, is not only a Great Friend, but is the dispositor of Mars, ruler of the Ascendant. Furthermore, the shastyamsa of Mars is Yakshavali (No. 5), "A Spirit (attendant of Kubera)," who in turn is "God of Treasure (akin to Pluto)." Thus the horoscope is most fortunate indeed, having the equivalent of 7 vargas associated with Mars–Sun, which is devalokamsa, or "Heaven realmed." In other words, Henry Ford had assistance and protection from higher spiritual powers. The shastyamsa of Venus is Subhakara (No. 54), "Creator of good fortune."

The full-strength aspect of Moon opposition Sun and Mercury in Cancer shows awareness of the needs of the common people, whom he served by giving them economical transportation. At the same time, Moon in its detriment is in the shastyamsa Mrityukara (No. 31), "Causer of death." It cannot be gainsaid that the automobile has become a major factor in mass murder, surpassing even the fatalities of a great war. In the navamsa chakra, Sun, Venus and Mars are all in dusthana houses from the Moon. However, three planets in the navamsa chakra are mula trikona–Moon, Mars and Mercury–so that one might say despite highway mayhem, the motor car has served a more useful than destructive purpose. Although everyone who drives a car is subject to injury or death, the majority of people manage to avoid serious mishap to themselves, even though few have escaped having at least a dented fender!

Unusual ideas of economy are revealed by the Saturn–Jupiter conjunction in Virgo, which are in the 3rd house (transportation) from their ruler, Mercury in Cancer (the mode of transportation). Jupiter is in its fall in the rasi chakra. It was said that Mr. Ford didn't care what color the customer wanted his car painted, as long as he wanted it black (Saturn's color)! Many a broken arm attests to the tenacity with which he retained the hand cranking system years after electric starters were standard on other makes of cars. But as many will fondly remember, his car would go, required little maintenance, and could be handled by almost anyone. Jupiter, which rules the house of wealth in the nirayana horoscope, is in Leo in the 2nd house of the navamsa chakra, strengthening the grand trine in the natal chart regarding the ability to acquire riches bestowed by this benefic.

Saturn in the navamsa chakra is in the 9th house, receiving full aspect from Mercury in mula trikona, revealing the success of his product not only in his native land, but in foreign countries as well. Saturn is in shastyamsa Indumukha (No. 49), "having the appearance of beauty and intelligence." What person who was fortunate enough to own a Ford did not think it beautiful, and also intelligent, since this mechanical creature could go under its own motive power! Nor was it accidental that this car was nicknamed Tin Lizzy. Jupiter rules tin. Lizzy is a diminutive of Elizabeth,

from the Hebrew which means "consecrated to God." Need it be added that money, whether referred to as "tin" or "lettuce" (an analogue to Venus in Taurus, natural ruler of the 2nd house of the zodiac), has come to be worshipped as a god in this age? Jupiter is in shastyamsa Maya (No. 11).

Perhaps no other single individual has had so profound an effect upon the social organization, morals and economic institutions of our time. Modern historians claim that Henry Ford's liberation of the people from the confining modes of travel prevalent at the turn of the century created new dimensions in popular concepts of work, pleasure and time (measured by distance), which demanded greater tolerance between people and ideas, and eliminated the dependence of residence upon its proximity to places of employment. The latter has created problems in city planning which have not yet been solved.

In concluding this vignette on the wealth acquired by Henry Ford, and also this section on delineation of the 2nd house, it may be revealing to note that the Ascendant in the nirayana horoscope is in shastyamsa Payodhya (No. 58), "container of water; the ocean," which brings to mind the nursery rhyme jingle:

"Little drops of water, tiny grains of sand,
Make the mighty ocean, and the prosperous land."

THIRD HOUSE

In Western astrology, the 3rd house pertains primarily to the development of manual skills and the ability to communicate on everyday matters (journalism, short-distance travel, etc.). It also governs brothers and sisters, and one's immediate environment, including neighbors. Although in general, Hindu astrology implies these same interpretations of the 3rd house, the emphasis is placed differently. Furthermore, Mars is considered as co-ruler of this house, since it signifies skill as well as militant action. The West parallels this use of Mars by using it as a ruler of surgeons and dentists.

Since the family unit is the nucleus of all Oriental society, rather than dealing with communication per se, the Hindu astrologer looks to the 3rd house for conditions existing between brothers and sisters as an index of environment, neighbors, and capacity to communicate. Although women in the East are by no means considered unimportant, it is the male member of the family who is most valued for his projection of the family into the world of commerce and society at large.

Mars, as co-ruler of the 3rd, gives vikrama, meaning courage, valour and skill. Courage is defined as that quality of mind, or glandular balance, which prepares a person to encounter danger or adversity with firmness and control, enabling him to act with vigor and decision in times of stress or danger. (Vikrama might be equated with the function of the adrenal glands.)

The 3rd house is also an indicator of the faculty of hearing. Poor hearing is obviously an inability to receive communication from others. One rule pertaining to such is that, if malefics occupy the 3rd, 5th, 9th or 11th houses forward from any planet under consideration, and not aspected by benefics, hearing is impaired.

Siblings

1. If the ruler of the 1st house is in friendship with the ruler of the 3rd, there will be cordiality and cooperation between the native and his brothers. Enmity between these significators indicates quarrels and strife.
2. Brothers will be prosperous if the 3rd house is occupied by a benefic; its cusp is besieged by benefics; its ruler is exalted, or is in conjunction with or strongly aspected by benefics. Weakness either in Shad Bala or vargas, or malefics aspecting the points mentioned, indicates troubles, danger, or short life of the native's brothers.
3. If ruler of the 3rd house and Mars occupy even rasis or navamsas, the native will have sisters.
4. If ruler of the 3rd occupies an odd rasi and is aspected by Jupiter, Sun and Mars, the native will have brothers.
5. In general, brothers older than the native are indicated by the 11th house and its associations.
6. If ruler of the 3rd house and Mars are in navamsas ruled either by Mercury or Saturn, brothers will be sterile, sisters, barren.

VIKRAMA

1. If ruler of the 3rd house, or Mars, occupies beneficial navamsas, the native will be courageous.
2. If a powerful Sun occupies simhasamsa (5 vargas), or if ruler of the 3rd, or Mars, is powerful, courage and military skill are indicated.
3. If ruler of the 3rd is powerful, and has 13 vargas, the native will have outstanding courage.
4. If ruler of the 3rd is exalted, associated with malefics in a cardinal rasi, or cardinal navamsa, the native will be bold before battle, but may lose heart if immediate success is not achieved.
5. If ruler of the 3rd is in a fixed rasi, or in a fixed navamsa, the native's courage increases after the battle begins.
6. If ruler of the 3rd occupies a cruel shastyamsa, or is combined with or aspected by malefics, the native becomes stupid or dull in warfare.
7. If Mars is powerful in Shad Bala or vargas, or joins a cruel shastyamsa, or is in the 12th house, the native suffers defeat in battle.
8. The ruler of the 3rd house combined with other planets or the Nodes:
   a) If combust the Sun (within 15°), the native is cowardly.
   b) If with the Moon, he is bold in mind, but ordinary in external appearances.
   c) If with Mars, he is furious and powerful.
   d) If with Jupiter, he will be bold and versed in the science of diplomacy.
   e) If with Venus, the native is passionate, and engages in quarrels or fights arising from his lust for women.
   f) If with Saturn, the native becomes stupid and dull.
   g) If with Rahu or Ketu, the native will appear bold but have a timid and wavering mind.

FIGURE 31

RASI CHAKRA — ALEXANDER THE GREAT

July 22, 356 BC
Between 10 P.M. and Midnight.
Pella, Macedonia

Ayanamsha: + 5°
(5° Aries was the point of the vernal equinox)

		♄	
B			☉
			☿ ♀
			♂ ♃ ☽

Nirayana Longitudes:
ASC., 13° ♒
☉ 12° ♋
☽ 13° ♍
♂ 10°30′ ♍
☿ 1° ♌
♃ 0° ♍
♀ 25° ♌
♄ 11° ♉

Alexander the Great enjoyed unusual advantages in early training for his outstanding leadership. At the age of twenty he inherited from his father a kingdom which had been developed into a first-class state, complete with a highly trained army toughened and seasoned by battle experience.

In the rasi chakra, the 3rd house of the horoscope is Aries, ruled by Mars, posited in the 8th, a house of death. He died of fever when he was only thirty-three years old. The 8th house also indicates treasure of the enemy. Moon and Jupiter share this position with Mars. As all who are familiar with history know, Alexander gained enormous wealth through his conquests. Mars is also ruler of the 10th, receiving full strength from Saturn, ruler of the Ascendant (and natural ruler of the 10th house in the zodiac), all of which proclaim the far-reaching authority and power which this militant ruler wielded. Furthermore, Mars is in the 3rd rasi forward from the Sun, giving military courage and skill of a high order. Sun is in shastyamsa Kantaka (No. 36), "thorn; point of a needle," indicating the sharpness of his strategies.

Sun occupies 6 favorable vargas: rasi Cancer, hora Moon, drekana Scorpio, saptamsa Pisces, dwadasamsa Sagittarius, and trimsamsa Pisces, the rulers of which are all Great Friends of the Sun. But perhaps even more important is Sun's navamsa, which is Libra, ruled by a Great Enemy, Venus, posited in Leo, the 7th house in the rasi chakra—again showing the power at Alexander's command with which to possess the wealth of those he sought to conquer. That this wealth was of vast extent is shown by Mercury, also in the 7th, and ruler of the 2nd house from it (the opponent's house of possessions and resources), with three powerful planets therein: Moon representing land, Jupiter, great riches, and Mars representing armed forces. Possibly no other military leader in history has met with such vast odds and with such singular success.

FOURTH HOUSE

Being the analogue of the constellation Cancer, the 4th house has close relationship with the Moon, hence its fundamental meaning is sustainment of the personality. Showing the source of this support it first delineates the parents, then kinsmen, and finally the earth which represents the mother of all mankind. From the latter comes rulership over land, houses or dwellings, and modes of travel. Because of its association with the parents, the 4th may represent their virtues or vices, and the legitimacy of birth. It is also a significator of death.

The 4th house, if well-aspected, pertains to happiness, security, nourishment (Cancer rules the stomach), harmony with family and good fortune with property. In the Hindu system, the 4th also rules the heart as it has bearing on the emotions and on integrity.

States of Mind and Health

1. A person will be happy, and therefore healthy, if Jupiter is in the 4th, has 4 favorable vargas, and ruler of the 4th is in the 2nd, 11th, 5th or 7th house.

2. If Jupiter is weak in Shad Bala or vargas, and ruler of the 4th is weak and joined to a malefic, the native will be miserable even though wealthy.

3. Unhappiness results if a depressed planet (in its fall) occupies the 2nd, 4th or 5th house, and ruler of the 4th occupies the 4th house in a cruel navamsa.

4. Constant ill health will be the consequence if ruler of the 4th is in conjunction with Sun and Mars, and this ruler is not traveling towards its exaltation.

5. Ill health will result if Sun or Mars is depressed in the 4th house with malefics, or if Sun or Mars is depressed in the 4th, and ruler of the 4th occupies a navamsa ruled by Saturn or Mars.

Honesty or Corruption of Heart

1. If the cusp of the 4th falls in its exaltation rasi, or rasi of a Friend, or a benefic, the native will be straightforward and honest.

2. A person will be pure in heart and mind:
   a) If ruler of the 4th is powerful, with 4 favorable vargas, or occupies its own or the navamsa of a Friend.
   b) If ruler of the Ascendant is in the 4th, joined with or aspected by benefics, and occupies 6 favorable vargas.
   c) If the 1st house is occupied by Jupiter and Venus, or has three strong aspects from benefics, and there is a benefic in the 4th, and ruler of the 4th joins a benefic.

3. A person will be corrupt of heart if ruler of the 4th is in conjunction with Saturn or Rahu, and aspected or joined by other malefics.

4. If Rahu is in the 4th, aspected by malefics, a person may put on the appearance of purity of heart but will be corrupt.

5. If there is a malefic in the 4th, or ruler of the 4th is between two malefics, the native will be a cheat.

6. If ruler of the 8th joins a malefic and ruler of the 4th, while no benefics join or aspect the cusp of the 4th house, the person will be a dissimulator.

Sinfulness

Different societies have different rules of conduct, so that what is sinful in one culture may not be so in another. A person is said to be sinful who habitually acts against the accepted customs of the society in which he lives. Such action causes loss both of respect and of status. The ability to adapt to the demands of

one's social or legal culture and its mores marks the difference between "virtue" and "sinfulness."

1. If the 4th house is occupied by malefics, or if ruler of the 4th lies between malefics, or is aspected by malefics, and at the same time occupies a cruel shastyamsa, a person becomes sinful in the eyes of his associates or the law of the land.

2. Afflictions in the 4th, malefics in the 4th without beneficial aspects, while Venus and Moon are in angles in cruel shastyamsas, aspected by malefics, indicates incestuous drives.

3. Ruler of the 4th conjunct a malefic, aspected by another malefic, indicates incestuous drives.

4. If ruler of the 7th, joined with Mars or Saturn in the 4th house in a cruel shastyamsa, the person may commit incest with sisters.

5. If the Moon is conjoined with Mars, and ruler of the 4th house is in the 4th aspected by malefics, the person may have sexual congress with his mother.

6. Ruler of the 4th joined with Rahu, and receiving a malefic aspect from Mars, indicates that the native may commit adultery.

Such extreme deviations from prevailing social or moral codes should not be predicted from a horoscope unless the evil indications are very strong, with no beneficial influences to balance or neutralize them. Rather these rules should be taken as indications of psychological fixations of the love symbol upon the mother or other members of the immediate family, which prevents the person from achieving happiness through normal union with the opposite sex, or which completely turns desire from its customary outlet into channels of other sexual aberrations.

Virtue of Parents

Sometimes questions arise about the legitimacy of a person's birth, particularly in lawsuits concerning inheritances of property, etc. The commonest form which makes the daily news headlines is the so-called "paternity suit," or those instances where a wealthy man has died and some woman suddenly appears, claiming that he is the father of her child and who is thus entitled to a share of his estate.

If for any reason the virtue of a person's mother is in question, it may clearly be seen from the horoscope whether such suspicions have any foundation in fact. (Again keep in mind the basic rules of astrological prediction: one testimony indicates a possibility, two indicate a probability, and three are required for a certainty.) The student is advised to use the rules that follow cautiously and with discretion.

1. If ruler of the 4th is powerful, and aspected by a benefic, the virtue of the mother is sound and cannot be doubted.

2. Moon occupying the 1st, joined with Rahu or Ketu, may constitute grounds for suspicion about the virtue of the mother. These grounds will be even stronger if ruler of the 6th joins ruler of the 4th, in the 4th or 9th house.

3. Indications of a person being born of adultery:
   a) If ruler of the 6th joins ruler of the 1st, 4th and 9th.
   b) If the navamsa dispositor of ruler of the 6th combines with ruler of the 4th, and is aspected by malefics.
   c) If the cusp of the 4th is besieged by malefics and the ruler of the 4th, or the Moon is aspected by malefics, and ruler of the 9th is weaker than ruler of the 1st house.
   d) If the Sun and Moon are in conjunction and Jupiter neither joins nor aspects them, and a malefic joins or powerfully aspects Sun and Moon. (Note: The conjunction is more evil immediately preceding than following the time of exact conjunction, and operates within an orb of 3°.)

An instance when charges of illegitimacy proved false is exemplified in the horoscope of Count Joseph Kwilecki (Figure 32). The child's mother was over fifty when he was born, but it was not until Count Joseph was six years old that a peasant woman, Cecilia Mayer, came forth to claim him as her own son. The case was tried and re-tried in three different courts, all of which handed down a verdict in favor of the Countess. However, in 1909, a higher court at Posen over-ruled these former decisions, and declared that Joseph was the son of Cecelia. The father, Count Ignaz, appealed, and in May, 1910, the supreme tribunal at Leipzig cancelled the high court's ruling, establishing the child as Count Joseph Kwilecki. The death of the mother, brought on by grief caused by the unfavorable court decision at Posen, occurred in February, 1910, before the appeal in Leipzig found her son to be legitimate.

Powerful evidence that Joseph was the legitimate son of Countess Isabella Kwilecki is Venus in the 4th house of the child's chart, with a full aspect from another benefic, Jupiter in the 10th. Furthermore, Venus is in the shastyamsa Nirmala (53), "spotless; immaculate." However Venus also receives strong square aspects from two malefics: Saturn, ruler of the 4th, in the 1st house; Scorpio, ruled by Mars in its detriment in the Taurus 7th—one of the natural homes of Venus,

FIGURE 32

RASI CHAKRA — COUNT JOSEPH KWILECKI

Jan. 27, 1897
5:00 A.M.
Berlin, Germany

Ayanamsha: 26°34′

		♂	
♀			☋
☉ ☊ ☿			♃
	B ♄	☽	

Nirayana Longitudes:
ASC., 21°26′ ♏
☉ 10°56′ ♑
☽ 28°26′ ♎
♂ 15°26′ ♉
☿ 0°56′ ♑
♃ 21°56′ ♌
♀ 26°26′ ♒
♄ 2°56′ ♏
☊ 19°10′ ♑

the other being Libra wherein the Moon is posited, which is the 12th house of the rasi chakra. Thus both open and secret enemies of the child are indicated, which primarily affect the mother, not only causing her great public embarrassment, but ultimately her death.

The open enemy is represented by Mars, who is in shastyamsa Gulika (30), "son of Saturn, but less powerful," which pointedly describes the woman Cecelia—Saturn being in the 1st house of the chart, and ruler of the 4th. Unfortunately, Alan Leo's *1001 Notable Nativities*, from which this data is taken, does not identify the actual plaintiff in the various court proceedings, but refers to him as Count Hector K. From the rasi chakra it appears that this man was either a brother or first cousin of Count Ignaz Kwilecki, the latter being signified by Jupiter in Leo in the 10th house. The 3rd forward from the 10th is Libra, wherein the Moon is located. Sun, ruler of the 10th, is in the 12th house forward from the mother's 1st (the 4th in the child's chart), suggesting possible rivalry between the father and Count Hector for the affections of Isabella. Since the mother's faithfulness to her husband is already testified to by the chart, it is quite likely that Hector sought retaliation in the attempt to disprove her as the rightful mother of Joseph.

The conspiracy between Count Hector and Cecilia is indicated by his 12th house position in Libra, the 6th forward from Mars in the 7th house of open enemies. Using a degree for a year, Mars had progressed to 21°26′ Taurus when the legitimacy of the child was first brought to attention of the courts, at which time it was exactly square the Ascendant and Jupiter in the 10th. The mother's death occurred when Joseph was thirteen years old, bringing Mars to 28°26′ Taurus, exact square to Moon in the child's 12th. That her death was brought about by "the sorrow and indignity of the Posen judgment," is verified by Mercury, ruler of her 8th house, posited with the Sun in her 12th.

LENGTH OF LIFE OF THE MOTHER

Probabilities concerning the extent of the mother's life may be read from the native's own horoscope. However, such a calculation should be made only when the mother's birth data is not known. In such cases an approximate indication of her death can be obtained from the child's horoscope. Since the mother's karma is so intermingled with that of the child, important events in her life will be reflected in the charts of her children. A fundamental principle in astrology is that an event in the life of a parent, as indicated by progressions, transits, or primary arcs to the Ascendant or its ruler, will be reflected by corresponding progressions, etc., in the native's 4th house or its ruler.

Angles of a child's horoscope very frequently have a correspondence with the angles of the parents' horoscopes. However, the following rules may furnish no more than one testimony. Should they provide more, the mother's chart, even though erected only on the Sun's position for the year of her birth, must be consulted before making any definite predictions. All astrologers have an ethical responsibility in making statements regarding the death of anyone.

A long life for the mother is indicated:

1. If a benefic is in the 4th house; if the Moon joins a benefic; or if ruler of the 4th is powerful in Shad Bala.

2. If either Moon or Venus is powerful, occupying a good navamsa, and aspected by benefics in any of the angles, while the 4th house has beneficial conjunctions or aspects.

3. If the navamsa dispositor of ruler of the 4th is in an angle, counting from the Ascendant; or if it is in an angle counting from a powerful Moon.

The ensuing rules for estimating the time of the mother's demise are given by Venkatesa Daivagnya in his work, *Sarwartha Chintamani*:

1. From the child's horoscope, determine as an indicator the strongest of any of the three following elements: a) The cusp of the 4th house; b) The ruler of the rasi on the cusp of the 4th; c) The Moon.

2. Having established which is the strongest of these, find the navamsa it occupies. Count forward from the navamsa Aries (No. 1), to this navamsa. The number of the count gives the number of years the mother will live after the birth of the child.

3. If ruler of this navamsa is retrograde, the years of the mother's life should be doubled.

4. If ruler is in its own rasi or navamsa (vargottama), the years are to be trebled.

5. If while retrograde, the ruler also receives an aspect from a benefic, the years are to be quadrupled.

6. If the navamsa ruler is ativakra, the years of the mother are trebled. Ativakra is from the Sanskrit, ati, meaning "great," and vakra, "retrograde." There is much confusion about the meaning of this term, but research has shown that during its period of retrogression, a planet is ativakra when it is in the longitudinal mid-point of its period of retrogression, and the longitudinal point in which it resumes its forward motion.

EXAMPLE:

Venus, ruler of the 4th house, is in navamsa Aquarius, the count of which is 11 from Aries navamsa. Saturn, ruler of Aquarius navamsa, is retrograde. Therefore the years are doubled, making 22. Ruler of the navamsa Aquarius being in its own rasi, these years are trebled (3×22), or 66 years. In the case given the mother died when the native was 69 years old. The four to five percent error between 66 and 69 years is tolerable, considering that this calculation is based upon but one testimony.

RELATIONS WITH KINSMEN

1. If ruler of the 4th is a benefic, aspected by benefics, and Jupiter is powerful in Shad Bala, the native will be respected by his kinsmen.

2. If ruler of the 4th occupies an angle, or the 5th or 9th house, and has 13 favorable vargas, and is not joined or aspected by a malefic, the native becomes the helper of his relatives.

3. If Jupiter occupies the 4th, or is joined or aspected by ruler of the 4th, the native becomes a leader of his kinsmen.

4. If Jupiter, Mercury and Moon are in the 4th, or aspect the cusp of the 4th, the native will be of great assistance to his kinsmen.

5. If ruler of the 4th is conjunct malefics, occupying a rasi whose ruler is in its fall, or in the house of an Enemy, the native will be rejected by kinsmen.

6. If Jupiter is joined to a number of malefics, the native will hate his relatives or do mischief to them.

7. If the navamsa dispositor of Jupiter or the ruler of the 4th is combust, depressed, or in the rasi of an Enemy, the person will be guilty of despicable deeds against his kinsmen.

LAND ACQUIRED THROUGH OWN EFFORTS

If the rulers of the 1st and 4th houses are both powerful, and in mutual reception, while aspected or joined by benefics.

LAND ACQUIRED THROUGH BROTHERS

1. If ruler of the 4th is aspected by Mars, or if ruler of the 4th is aspected by ruler of the 3rd.

2. If the navamsa dispositor of the 4th house occupies an angle or is joined, or aspected by Mars.

LAND ACQUIRED FROM WIFE

If Venus is in the 4th, or if ruler of the 4th is in the 7th house, or if ruler of the 4th and 7th are Friends.

EXTENSIVE POSSESSION OF LAND

1. When there is mutual reception by house between the rulers of the 4th and 10th houses, with Mars powerful.

2. If rulers of the 10th and 4th are Friends, and powerful.

3. If the 4th house is occupied by benefics, and Mars and ruler of the 4th join, or are aspected by benefics.

4. If ruler of the 4th is in the 11th house, occupies 4 favorable vargas as well as a favorable shastyamsa.

Loss of Lands

1. If the cusp of the 4th house is besieged by malefics, or if it occupies evil rasis or navamsas.
2. If ruler of the 4th occupies the rasi of its depression, or if it is combust, or occupies the rasi of one of its Enemies, or is joined or aspected by malefics.
3. If ruler of the 4th is in the 2nd house, depressed or combust, or in an Enemy rasi, and is joined by malefics.
4. If ruler of the 4th is exalted in the 2nd, while joined by a malefic, the native will sell his lands.
5. If ruler of the 10th house is in the 4th, occupying the navamsa of a malefic and an evil shastyamsa, the native will lose his lands by poor management, carelessness, or inability to pay his taxes to the government. The same results occur if ruler of the 4th occupies the 10th under similar conditions.

Ownership of Houses

1. The rulers of the 1st and 7th jointly occupying the 4th house, is an indication that the native will possess many houses.
2. If either the ruler of the 1st or 7th occupies the 4th, and is exalted, or in a house ruled by a Natural Friend, beneficially aspected or otherwise powerful, the native obtains houses without effort on his part.
3. If ruler of the 4th is angular, powerful and possesses beneficial aspects, the native will own several houses.
4. If ruler of the 4th is in the navamsa of its deep exaltation, while occupying 13 favorable vargas, the native will own many houses.
5. If the navamsa dispositor of the ruler of the 4th house is angular, the native will come into possession of houses. (Note: This rule refers to property coming through inheritance from a powerful and fortunate grandparent, and relates to karma from two incarnations which gives the right to own property.)
6. If ruler of the 9th is angular, while ruler of the 4th is in the rasi of a Friend, and a planet in the 4th is exalted, the native will own a fashionable or artistic residence.
7. If ruler of the 4th and 10th join in one of the angles, and Saturn is also angular, the native will have a house built and furnished on a grand scale.
8. If ruler of the 4th or its navamsa dispositor joins or is aspected by a malefic in the 8th or 12th house, the native will have his home ruined.

Modes of Travel

Just as the possession of houses or lands gives a person social status and prestige, so possession of vehicles proclaims to the world his social position. He who rides is immediately raised above the pedestrian, even if he rides only a jackass. Cavalier, which is equivalent to the word gentleman, actually means a man who rides a horse. In the East, to possess or ride an elephant is a royal prerogative. As has been amply discussed by sociologists, the automobile in the United States is more than a convenience; it is also of importance as a status symbol. Because vehicles support social pretensions, matters concerning them and their ownership are revealed by conditions of the 4th house and its ruler. (The 3rd house rules travel itself.)

1. If ruler of the 4th is powerful and benefics aspect the cusp of the 4th, the native will have some sort of conveyance. (This covers a wide range of modes of travel, and merely lifts the individual above the pedestrian class.)
2. Fine clothes, jewelry, perfumes, as well as conveyances, may be ascertained by reference to Venus, or by the strength of the 4th house.
3. If ruler of the Ascendant, the Moon, and ruler of the 4th are joined in the 1st house, the native will be of the cavalier class, so that when he goes about he can ride a horse (or taxi), and will not be obliged to go afoot, or travel in a bullock cart (streetcar, bus or subway). In our present time this would also indicate a person who purchases a new automobile and does not have to resort to the used-car lots.
4. If ruler of the Ascendant or the 4th house is combined by conjunction or aspect from Moon, Venus and Jupiter, and all three are free from debility, combustion or occupation of Enemy rasis, the native will have three conveyances. If one of the benefics in this case is exalted, he will own numerous conveyances.
5. When ruler of the 4th is in the 9th, and Jupiter and Venus are in the 4th, and ruler of the 9th is in an angle or in the 5th or 9th, the native will have clothes, ornaments, conveyances and other luxury items imported from abroad.
6. If the rulers of the 4th and 9th are in the 4th house, or aspecting its cusp, and have 13 favorable vargas, the native will have luxurious conveyances and many other pleasurable possessions.
7. If ruler of the 4th is a benefic, occupying the 6th, 8th or 12th house, combust the Sun, and aspected by ruler of the 9th, the native will possess old, rickety, out-of-date or otherwise undesirable conveyances.

Death Indicated by the Fourth House

The water triplicities, Cancer, Scorpio and Pisces, ruling the natural 4th, 8th and 12th houses in the zodiac, are often referred to as Houses of Endings. In

Horary Astrology, for example, the 4th indicates the end of the matter in question. Just as fire triplicities pertain to life and vitality, earth triplicities govern substance and service, and air triplicities relate to thoughts, skills, relationships with others, etc., so the first of the water triplicities (Cardinal Water), indicates the end of life on earth, at least in this incarnation.

From Midheaven to Nadir (10th to 4th houses) is the Line of Fate, and is therefore of a karmic nature. The Ascendant indicates what a person has brought with him into this life, and which gives or withholds the Will to change karma brought from previous incarnations.

The 4th as one of the houses of endings has particular bearing on the end of life for the parents, but as will be seen in the rules pertaining to 8th house delineations, aspects to the 4th are of considerable importance to the native as well. Some astrologers have equated the 4th house with the grave; the 8th as a house of transformation or transition, and also, in the Hindu system, as a means of determining the cause of death. The 12th is customarily designated as the house of confinement, or of self-undoing. Death in hospitals, prisons, or by suicide would be indicated here, in relation, of course, to other factors in the chart.

The following rules pertain to death by drowning. In Part Three, the Hindu system of determining length of life, or time of death, is given more completely.

1. A planet in depression in the 4th, with a malefic, or ruler of the 4th weak and situated in a water rasi in the 6th house, joined by a malefic, indicates that the native may fall into a well, tank or other water place. Danger of death from such an accident depends upon the weakness and evilness of the planets involved.

2. If ruler of the Ascendant is weak and occupies the 4th house with a malefic and the Sun, and the rasi so occupied is in the depression rasi of the ruler of the Ascendant, and ruler of the 4th is weak and joins Moon and Venus, there is danger of death by drowning in a large body of water.

3. If rulers of the 1st and 7th occupy the 4th house, aspected by ruler of the 10th, there is danger of drowning.

4. When the navamsa dispositor of ruler of the 4th is conjunct or aspected by ruler of the 7th, or ruler of the 4th, there is danger of falling into water and drowning.

FIFTH HOUSE

The 5th house has rulership over children, the ability to procreate, and creativity in general. The character and prosperity of children and all creative efforts as to merit and degree of success are also indicated here. In this connection, the 5th house pertains to the interior Self, its cultivation, and preparation for the next incarnation. Unselfish love, whether for children or others, brings an increase in morality and sensitivity toward humanity. It is the gateway to higher degrees of spiritual awareness. Spiritual awareness is termed atma vidya (atma meaning "man's immortal self," and vidya, "knowledge"), and leads to what is called moksha—emancipation from karma.

The 5th house also indicates man's intelligence, wisdom, ministerial capacity and those psychic powers which the individual may develop through the use of mantras (sacred utterances) given him by a guru (spiritual teacher). In matters of health, the 5th house pertains to the physical heart.

Indications of Progeny

1. If the 5th house cusp, or its ruler, or Jupiter, is joined or aspected by benefics.

2. If Jupiter is ruler of the 5th and powerful, or if ruler of the 1st and 5th are in the same house, or if both are exalted or in rasis of Friends.

3. If rulers of the 1st and 5th join a benefic in an angle, and at the same time ruler of the 2nd is strong.

4. If the navamsa dispositor of ruler of the 5th is joined by a benefic, especially if this combination occurs in the 5th house.

Sex of Progeny

1. If ruler of the 5th is a masculine planet (Sun, Mars or Jupiter), in a masculine rasi and navamsa, the majority of children will be of the masculine sex and the first-born will be a boy.

2. If ruler of the 5th is a feminine planet (Venus or Moon), occupying a feminine rasi and navamsa, there

will be a majority of females among the children and the first-born will be a girl.

3. If Mercury or Saturn rules the 5th house in rasis and navamsas ruled by either of these planets; or if the rasi and navamsa containing the ruler of the 5th do not agree (i.e., if one is odd, the other even), the sex of the child cannot be predicted.

Dutiful Children

1. If ruler of the 5th aspects ruler of the 1st, or if ruler of the 5th occupies the 5th, or if ruler of the 1st is in the 5th.

2. If the rulers of the 1st and the 5th occupy each other's navamsas.

Sorrow Through Children

1. In general, malefics in the 5th house, especially when weak, combust or depressed, with malefic aspects, show misery through children. Children may be the "innocent" cause, either by being sickly or deficient in intelligence and morality. It is also possible that their entire make-up will be inharmonious with that of the parents.

2. Ruler of the 5th in the 6th, 8th or 12th house, aspected by ruler of the 1st, Mars and Rahu, gives children who will constantly abuse the parents.

Loss of Children

1. If the 5th house is aspected by a malefic, and Jupiter is in the 5th, or ruler of the 5th joins or is aspected by a malefic.

2. If ruler of the 5th is in its fall, or combust, or in a cruel navamsa (i.e., ruled by Saturn or Mars), and has malefic aspects, or is in the 6th, 8th or 12th house.

3. If the drekana dispositor of the navamsa dispositor of ruler of the 12th aspects ruler of the 5th house.

4. If ruler of the 5th is in the 6th, 8th, or 12th, and has malefic aspects, and occupies a cruel shastyamsa.

5. If ruler of the 5th house is in the 5th, with Rahu, and is unaspected by a benefic, there may be death of a child from snake bite. (Note: In India, where poisonous snakes account for thousands of deaths, this rule is easily applicable. In countries where snake bite is rare, the same consequences might come from diseases of the nervous system, or those of epidemic nature, such as poliomyelitis.)

Childlessness

1. If a weak Moon occupies the 1st house, and a combust Jupiter is in the 8th, and all malefics except the Sun are in the 5th and 9th.

2. If Mercury is in the 5th, a malefic in the 1st or 4th, and other malefics in the 5th and 9th. (Note: The implication here is one of sterility. Mercury and Saturn are sexually impotent planets, and in the 5th would tend to destroy fertility.)

Adoption

If the 5th house is occupied by a rasi ruled by Mercury or Saturn, and these planets are located therein, the native may adopt a son. (Note: Since in India male children are considered the more important, adoption of a female is not so likely as in cultures where girls are as welcome as boys.)

Extinction of Family

It is considered a great misfortune in India when none of the children survive the parents, since it is believed that such circumstances destroy the parents' chances of reaching svarga (paradise) after death. The family becomes extinct under the following conditions:

1. If Venus and Mercury occupy the 7th house, with malefics in the 4th and Jupiter in the 5th, and there are evil planets in the 8th house forward from the Moon.

2. If malefics are in the 1st, Moon in the 4th, ruler of the 1st in the 5th, and ruler of the 5th is combust, in its fall, or has less than 300 virupas of Shad Bala.

3. If evil planets occupy the 5th, 8th, and 12th houses, the family dies out through poverty.

Intelligence and Wisdom

The Sun, natural ruler of the 5th house, symbolizes the central source, or Supreme Intelligence of all creation, and refers to the wisdom gained by man through non-selfish motives. The Sun is both benefic and malefic, in that it destroys personal desires in favor of spiritual growth. It allows one and all to take the consequences of his karma, but also gives the inner strength to surmount the shortcomings of past lives. In this function Jupiter, ruler of the 9th house (philosophy, religion, and higher education), is an important aid. Mercury does not give intelligence per se, but bestows the ability to communicate, such as is required by the effective teacher and spiritual guide. The Moon signifies the innate wisdom of Nature, ruling intuition and memory.

Superior Intelligence

1. If ruler of the 5th is a benefic, with beneficial conjunctions or aspects, or occupies a benefic house.

2. If ruler of the 5th is in its exaltation navamsa,

with beneficial aspects, and lies between two benefics.

3. If the navamsa dispositor of ruler of the 5th has a beneficial aspect, and ruler of the 5th house is a benefic.

4. If ruler of the rising navamsa of the house occupied by Mercury is in an angle, or the 5th or 9th house, the intellect will be acute and comprehensive. (Note: In interpreting this rule it is necessary to remember that the cuspal degree also has subdivisions according to the Sapta Varga Tables. However, in the case of the rasi chakra, the rising navamsa, i.e., the navamsa occupied by the Ascendant, determines the navamsas for the remaining cusps, since each sector of the rasi chakra is exactly 30° in longitude. This rule indicates that the native's efforts to develop and use his intelligence gained in former lives bears fruit by extra endowment of intelligence in this incarnation.)

Foresight and Knowledge

1. If ruler of the drekana occupied either by Mercury or ruler of the 5th is in an angle, or in the 5th or 9th house, aspected by benefics, the native will be very sagacious and able to read the thoughts of others.
2. If Mercury occupies the 5th, aspected by Jupiter, or if Venus or ruler of the 5th house is in the 5th, aspected by Jupiter, the native will be able to impart his knowledge to others.
3. If ruler of the 5th occupies 4 favorable vargas, and the rasi dispositor is aspected by ruler of the 1st house, the native will have foresight and prudence.

Heart Disease

This condition is indicated if the 5th house is occupied by a malefic, and ruler of the 5th lies between two malefics, and is aspected by a malefic.

SIXTH HOUSE

The 6th, a dusthana house, being inconjunct the 1st house (150°), is chosen to represent enemies on every plane. In the physical realm the enemy is disease. In social relationships the enemy is represented by people who, in our opinion, lack understanding, malign and accuse us unjustly; or by thieves and other dishonest persons who rob or harm us in some way or another.

When evil thoughts enter the psyche, rebellion is engendered in the empire of the mind, soul and body, causing some organ or part of the body to manifest symptoms which we call ill health, sickness, and sometimes malignancy. For example, disgust, dejection or resentment clog the kidneys. Fear or apprehension create malfunctioning of the breathing apparatus. It is now recognized by psychiatrists and psychologists in allied fields that every physical ailment has a psychic or mental origin. To the astrologer this unhealthy condition can be revealed by careful examination of the 6th house and its ruler.

If competently forewarned, a person can protect himself against those enemies of his health which usually enter through environmental agencies. Failure to heed the warnings on this level may lead to destruction of mental composure, disruption of family and social ties, and finally, if unchecked, to disease and even death, whereby the 8th house reveals continuance of the story.

From the 6th house may be read matters pertaining to tastes for different classes of food, and diseases especially related to the organs of digestion and the appetites. Circumstances of untimely death also come under the 6th house. In addition to conditions of health, Western astrology customarily assigns rulership of employees, servants and the armed forces to the 6th. Although Hindu astrology deals with these same subjects, it does so more on the basis of the planets and the constellations than by house position.

Diseases and Other Afflictions of the Body

1. If ruler of the 6th house is joined with a malefic in the 1st or 8th, the native's body will be covered with sores, or will be subject to cuts. In addition, if ruler of the 6th combines with Mars, there is danger of smallpox, made more serious if the conjunction occurs in the 1st house.
2. If ruler of the Ascendant combines with Mars and Mercury in the 12th or 4th, disease is apt to arise from faulty elimination, indigestion, or malfunction of the gall bladder.

3. If Moon, Mercury and ruler of the 1st are in conjunction with Rahu, syphilis is indicated. There will be a similar affliction if these planets occupy Sun's navamsa. If they join Mars, leprosy is indicated. If with Saturn, black leprosy may result. (Black leprosy is ulcerous and causes disfigurement.)

4. If Moon, Mercury and ruler of the Ascendant join the Sun in the 1st house, there will be disease of the blood affecting that part of the body indicated by the rasi on the Ascendant, according to the following schedule:

Aries	–Head	Leo	–Nose	Sagittarius	–Eyes
Taurus	–Face	Virgo	–Genitals	Capricorn	–Feet
Gemini	–Neck	Libra	–Hands	Aquarius	–Knees
Cancer	–Ears	Scorpio	–Sides	Pisces	–Stomach

5. If the Sun with another malefic occupies the 6th, aspected by a third malefic, fevers and bilious complaints are indicated.

6. If Mars is in the 6th house in a cruel navamsa, aspected by a malefic, fevers afflict the native. (Note: In this instance, cruel navamsas would not only be those ruled by Mars or Saturn, but also Leo, ruled by the malefic Sun.

7. If ruler of the Ascendant and ruler of the 6th house join:

Sun	– danger of fever.
Moon	– danger of fluids in the body, such as edema.
Mars	– danger from fights, war, or smallpox.
Mercury	– danger of bilious complaints, gas, obstructions or other irregularities of the bowels.
Jupiter	– the native will be free from disease.
Venus	– the Will power is weak and sickly.
Saturn	– diseases accompanied by sharp pains, such as neuritis, arthritis, rheumatism and neuralgia.
Rahu or Ketu	– headaches, or complaints involving the head; also ungrounded fears.

8. If Moon is in the 6th house, aspected by a malefic, and at the same time occupies a cruel navamsa, suffering from exposure or drafts is indicated.

9. If Mercury is in the 6th in a cruel navamsa, aspected by a malefic, phlegmatic complaints are indicated. If Saturn is so conditioned, there is trouble with the spleen.

10. If either Rahu or Ketu occupy the 6th, aspected by a malefic in a cruel navamsa, the native suffers from pisachas (evil spirits). (In modern terminology, phobias, neuroses or psychotic disorders.)

11. If Sun and Moon are conjunct in the 6th house, the native suffers from sarpasula (pains that cause him to twist and writhe like a serpent).

12. If Mercury and Mars are in the 6th, aspected by Moon and Venus, and especially if Mercury is in an evil navamsa, wasting of the body occurs.

13. If Saturn and Mars, with either Rahu or Ketu are in the 6th, aspected by the Sun, rapid wasting away of the body is indicated. If there are no beneficial aspects, the condition would be severe. Diseases such as asthma, tuberculosis, muscular distrophy, certain forms of paralysis, generally cause the body to waste away.

14. Moon in the 6th, Saturn in the 8th, and a malefic in the 12th, with ruler of the Ascendant in the navamsa of a malefic, indicate sinus infections or other afflictions of the nose and palate.

15. If the 6th house is occupied by a water rasi, with Moon in the 6th, or ruler of the 6th in a water rasi, aspected by Mercury, stones or other obstructions of the urinary tract are indicated.

16. If the rasi dispositor of ruler of the 6th combines with Saturn in the 1st house, the native is subject to castration.

17. If ruler of the 7th, together with Venus, occupies the 6th house, a husband will be impotent, or a wife sterile, and unfit for sexual relations.

Appetites

Whenever possible, people base their choice of foods upon the pleasure derived from them, or the cravings of the physical system for a food which will supply a needed substance. The former is indicated by the 1st house and its ruler. In the latter condition it is the 6th house and its ruler which act as indicators in the selection of food.

1. If there is a benefic in the 6th, aspected by another benefic, and ruler of the 6th is joined to a benefic placed between two malefics, highly seasoned or spiced foods are desired.

2. If Jupiter and Mercury occupy the 6th, or a rasi ruled by either of these planets is on the 6th house cusp, and at the same time Jupiter or Mercury occupy a benefic shastyamsa, foods which are conducive to mental activities are chosen.

3. If Jupiter occupies the 6th, or if Venus rules the 6th and has 4 favorable vargas, sweets and other self-indulgent foods are favored.

4. If the 6th falls in an evil rasi, all sweets are rejected.

5. If ruler of the 6th, aspected by a benefic, occupies Aries or Scorpio, rich food, with butter and other fats are demanded.

FRIENDS AND ENEMIES

1. If Jupiter is in the 6th, the native will overcome his enemies.

2. If ruler of the 6th is conjunct or aspected by a benefic and occupies a beneficial rasi, the native will make friends of his enemies.

3. If ruler of the 9th occupies the 6th, aspected by ruler of the 6th, Saturn and Mars, the native may suffer from fire or theft.

4. If ruler of the 6th joins the Sun, Rahu or Ketu, the native either becomes a thief or suffers from theft; or he may act as a perjurer in litigations. If ruler of the Ascendant and the Moon are joined or aspected by benefics, the native himself will not be a thief but may be subject to theft. The same applies if Rahu or Ketu occupy the 6th, aspected by a malefic, or if ruler of the 6th occupies cruel vargas.

CONDITIONS PERTAINING TO SERVICE AND SERVITUDE

1 If Mercury is in a rasi ruled by Saturn, the native will do other people's work, will be poor and contract debts.

2. If Mercury is in Sagittarius, the native will be honored by his superiors, will be learned and have skill in arguing both sides of a question. A mediator.

3. If Mercury is in Pisces, the native will have the superior hand over his servants, and be skilled in the handicrafts of low caste people.

4. If Jupiter is in a rasi ruled by Mars, the native will have military leadership, wealth, and good servants.

5. If Jupiter is in a rasi ruled by Mercury, the native will have fine raiment, attendants, and may have the post of a minister.

6. If Jupiter is in Leo the native will be the head of an army. If Jupiter is in a rasi which he rules, the native may be either a king, minister, or a commander of armed forces, or possess immense wealth.

7. If Jupiter is in Capricorn, the native will be base, poor and unhappy.

UNTIMELY DEATH OR CONFINEMENT

1. If ruler of the Ascendant and ruler of the 6th join Saturn in an angle, or in the 5th or 9th house, imprisonment is indicated. The same will result if Rahu or Ketu takes the place of Saturn. (The time when such may occur is during the dasas, bhuktis and antaradasas of the planets involved, as explained in Part Three.)

2. When ruler of the 6th combines with Venus and Sun or Saturn, with Rahu, in a cruel shastyamsa, the native is likely to be beheaded. (Such a rule must be applied cautiously, since many factors in the chart may contribute toward a contrary result. A fatal ending of this sort would most likely occur if any of the planets here involved were depressed, combust, or in rasis of an Enemy planet.)

3. When the Moon occupies the 6th, 8th or 12th house, aspected by ruler of the 1st, and joined by Saturn and Rahu, death by accident is indicated.

4. If ruler of the 6th or 8th, along with ruler of the 3rd, combine with Saturn or Rahu, while occupying a varga ruled by Mars or Saturn, death in battle is indicated.

5. When ruler of the 8th house is in a "serpent" or "rope" drekana, death by imprisonment or hanging is indicated. (The serpent drekanas are 2nd and 3rd of Cancer, 1st and 2nd of Scorpio, and the 3rd of Pisces. The rope drekana is the 1st of Capricorn.)

SEVENTH HOUSE

The 7th house is the analogue of Libra, ruled by Venus, and is the division of the horoscope most closely associated with the astral body of man, known as the Kama Rupa, or Desire body, the most obvious influence of which is in matters of sex, since it involves those who are of opposite nature. Consequently, marriage and relationships centered about marriage are initiated or controlled by this house. The marriage partner, conditions of the marriage, length of marriage, number of marriages, and offspring come under its influence.

Because of the partnership relation involved, the 7th house also pertains to business or similar forms of association with others. Furthermore, inasmuch as others are a factor in producing or denying wealth, the 7th has to do with prosperity or poverty; happiness or misery; legal matters in general, and thus deals with "open enemies." Although the rules given here pertain to marriage per se, they also may be applied to partnerships of any kind.

For both sexes the 7th house is the principle significator of marriage, since each sex seeks completion in its opposite. Masculine planets in the 7th, or associated with them, favor marriage for women, whereas those that are feminine apply for men. The rules for predicting marriage for women are practically the same as those for men. However, the motives for achieving marriage are different. The planetary indicators for men are Moon and Venus, while those for women are Sun and Mars.

On the physical plane, the 7th house rules over the genito-urinary system, as well as those diseases arising from over-indulgence of the passions, or the denial of them.

Occupants of the Seventh House

SUN: Alone and unsupported by beneficial aspects, brings displeasure of sovereigns, deformity of the body, a wandering life and the possibility that the native will be wifeless and have little kindness, generosity or sympathy in his soul. It also augurs humiliation in the sense that one's pride or dignity is often impaired or offended.

These conditions are not to be predicted in the life of everyone having Sun in the 7th, since additional factors are always present in each horoscope. However, since it is the nature of the Sun to give self-confidence, independence, pride, and love of authority—all of which are adverse to the limitations imposed by marriage—if unaspected and alone, Sun in the 7th house is apt to produce problems.

MOON: Alone and without aspects, gives an attractive personal appearance. The native will be lovable and have a very agreeable disposition.

MARS: Gives strong passions which incline toward the committing of improper acts. The native is likely to suffer afflictions from diseases associated with the 7th house, and will lead a wanderer's life. It also signifies the death of the marriage partner.

MERCURY: Indicates that the native dresses well, will become learned, attain public esteem, and have a wealthy partner.

JUPITER: Augurs for a good marriage, much wealth, good children, and a generous and amiable disposition.

VENUS: Presages that the native will marry well, and have wealth, but it also indicates intrigues and death of the marriage partner.

SATURN: Indicates that the native will be poor, a roamer, distressed by loneliness, and will suffer either from the marriage partner or the lack of one.

RAHU: Indicates loss of wealth through intrigues with the opposite sex. The native may be separated from the beloved, may lose sexual potency, and is apt to be self-willed and foolish.

KETU: Gives affliction by diseases which relate to the bowels, and brings about the loss of the marriage partner. The native is likely to attract disrespect, seek the company of evil persons of the opposite sex, and suffer loss of vital power.

Nature of the Marriage Partner

A marriage partner may bring advantages or disadvantages, wealth or poverty, good or bad luck, happiness or misery, according to conditions indicated in the natal horoscope. Possibility of evil takes many forms, and has many degrees of intensity, from bad temper to bad health. Relatives can be evil and unfortunate, or helpful and good. The partner may be extravagant, wasteful, slanderous, criminal, psychotic or neurotic, or just the opposite.

1. If a benefic is in the 7th, or if ruler of the 7th is in conjunction with a benefic, or if it occupies its exaltation, or its own or a Friend's rasi, and at the same time has at least 4 favorable vargas, the marriage partner will bring great happiness.
2. If Venus is ruler of the 7th, combined powerfully with benefics, in a beneficial navamsa or other favorable varga, the wife will have a sweet voice, gracious manner, fine character, and will bear children of admirable qualities.
3. If ruler of the 7th combines with a malefic, or if a malefic occupies the 7th house, or if the navamsa dispositor of ruler of the 7th joins a malefic, the marriage partner will bring evil or unhappiness into the life.
4. If either the ruler of the 7th or the dispositor of Venus occupies the rasi or navamsa of its fall, the man will have a malevolent wife; but the evil will be averted if the significators are conjunct benefics or receive aspects from benefics.
5. If ruler of the 7th is in its fall, or in the rasi of an Enemy planet, or is aspected by a malefic, while in combustion or conjunct malefics and without beneficial aspects, the native will reap sorrow through the marriage partner.
6. In the horoscope of a man, if Moon is ruler of the 7th house, conjunct or in aspect with an evil planet, and occupies a rasi or navamsa ruled by a malefic, the wife will be cruel-hearted, sinful and dishonest.
7. If Mars rules the 7th, is without power; combust; in its fall; in the rasi of an Enemy; or in a "bird" drekana (1st drekana of Leo), the wife will be cruel-hearted or unfaithful.
8. If the dispositor of the Sun, or ruler of the 7th occupies a rasi or navamsa ruled by a malefic, and is joined or powerfully aspected by a malefic, without the assistance of aspects or conjunction with a benefic, the marriage partner will be given to drunkenness.
9. If Mercury rules the 7th, joined with a malefic, or occupies its fall or the rasi of an Enemy, or is closely besieged by malefics in the 8th or 12th house, the wife may murder her husband, or cause the destruction of his family, i.e., will not bear children who will survive him. (In this case, Mercury is more cruel and dangerous than Mars as ruler of the 7th house, since Mars has warmth, while Mercury is cold and sterile.)

Social Position of Marriage Partner

A comparison between ruler of the 1st and ruler of the 7th house will denote equality or disparity between the native and the marriage partner. The greater the difference between the two significators, the greater the social inequality.

1. If ruler of the 7th is less powerful than ruler of the 1st, or if ruler of the 7th is combust, or in a debilitated or unfriendly rasi, the native marries into a family of lower social standing than his own.
2. If ruler of the 7th is more powerful than ruler of the 1st, and if the 7th house ruler occupies a beneficial navamsa, or has beneficial aspects or conjunctions, or has 13 favorable vargas, or is in deep exaltation, the native marries into a family of higher social position than his own.
3. In the horoscope of a man, if ruler of the 2nd house is more beneficial than ruler of the 7th, he will marry a woman of a social position equal to his own, and she will be of a compatible temper and devoted to her husband.

Indications of Early Marriage

1. If ruler of the 7th is close to ruler of the 1st, or if a benefic is close to the cusp of the 1st or 7th house.
2. If a benefic is in the 1st, 2nd or 7th house, occupying a beneficial varga, and if the dispositor of this benefic varga is conjunct or aspected by a benefic.
3. If ruler of the 7th house occupies 6 favorable vargas, and ruler of the 2nd is powerful, and the rasi dispositor of ruler of the 1st occupies a favorable shastyamsa.

Signs of Fertility

If the rasi occupied by the Moon of the prospective bride occupies a kalatra rasi of the intended groom, or occupies a rasi in trine to a kalatra rasi, she will bear him children. There are three positions in a male horoscope termed kalatra rasi:

a) The rasi ruled by the navamsa dispositor of the 7th house ruler.
b) The exaltation rasi of the 7th house ruler.
c) The navamsa occupied by the cusp of the 7th house.

TWO MARRIAGES

1. If the cusp of the 7th house is ruled by a malefic, and ruler of the 7th is in its fall, and the 7th is occupied by a malefic.

2. If the dispositor of Venus is in an odd rasi in a male chart, occupies the rasi or navamsa of its fall, joined to one malefic, and aspected by another. (The same rule applies in a woman's chart, though in this case the dispositor of Venus must be in an even rasi.)

3. If Mars occupies the 7th, 8th or 12th house, receiving no aspect from ruler of the 7th.

THREE MARRIAGES

1. If there are many malefics in the 2nd and 7th house, and ruler of the 2nd or 7th is aspected by malefic planets.

2. If a malefic occupies the 1st, 2nd or 7th house, and ruler of the 7th is in its fall, or combust.

MANY AFFAIRS WITH OPPOSITE SEX

1. If a powerful Mercury occupies the 10th rasi forward from the rasi containing ruler of the Ascendant, and Moon occupies the 3rd or 7th house, counting in the same manner, a man will be surrounded by many women with whom he will have intimate relations.

2. If rulers of the 12th and 2nd houses occupy the 3rd, aspected by Jupiter, or by ruler of the 9th.

3. If ruler of the 7th is in an angle or in the 5th or 9th house, and occupies vargas of exaltation, or those of its own rasi, or rasi of a Friend, while it is conjoined ruler of the 10th house.

4. If rulers of the 7th and 11th join, or mutually aspect each other (always counting forward in the zodiac), and are powerful while in the 1st, 5th or 9th house, the native will have many wives. In a female horoscope, this would indicate many suitors and affairs of the heart.

5. If ruler of the 9th occupies the 7th, and ruler of the 7th occupies the 4th house, and ruler of the Ascendant or ruler of the 11th occupies an angle.

CELIBACY

1. If at birth four or more planets possessed of at least 300 virupas, occupy a single house.

2. If the dispositor of the Moon is opposed by Saturn, and has no other aspects, and is devoid of strength.

3. If the Moon occupies a drekana ruled by Saturn, and is aspected by Saturn.

4. If the Moon occupies a navamsa ruled by Saturn or Mars, and receives a powerful aspect from Saturn (180°, 60° or 270°).

DEATH OF MARRIAGE PARTNER

The following rules not only give planetary conditions of death, but also indicate how soon after marriage death may occur. The closer the besieging malefics to the significator, the sooner the death of the partner. If there is a wide difference between besieged and besieging planets, death comes long after marriage.

1. Ruler of the Ascendant or the 7th in its fall, combust, or in the rasi of an Enemy, while occupying a cruel shastyamsa.

2. Ruler of the 2nd besieged by two malefics within an orb of 15° on either side. (Note: The 2nd house is 8th from the 7th, and thus rules death of the marriage partner.)

3. Cusp of the 7th house or its ruler between two malefics within an orb of 15° on either side.

EIGHTH HOUSE

The 8th house is the natural analogue of Scorpio, ruled by Mars, and gives indications of the length of life; time, manner and cause of death; and the probable loka ("place") to which the soul will go immediately after death. The 8th house also pertains to diseases. Judging the natural length of life is dealt with specifically under the ayurdaya system (Part Three). However, as indicator of the reservoir of the astral body, the 8th house is significant not only for length of life, but all matters pertaining to death or endings.

At death the soul leaves the body of physical senses and depends thereafter upon the activated spiritual senses and memory. Memory is composed of all sense experiences of the lifetime which have been stored in the astral reservoir. The loka to which the soul goes immediately following death is dependent upon the mental attitude at the time of death. The Hindu believes that for his soul's peace it is important to die

in a peaceful state of mind. Worry, regrets, fears, hatreds, unfulfilled vengeance, etc., are all very deleterious to the soul during life, but are especially so at the time of death. "Deathbed repentences" have little bearing on the destination of the soul after death, for the loka to which it goes is determined by the entire life's experiences and conduct.

Time and Place of Death

The Hindu considers it fortunate to die during the season of the year when the Sun is increasing in its northerly declination, i.e., from December 21st until June 21st. It is also fortunate to die when the Moon is increasing in light, separating from malefic aspects and applying to aspects with benefics. Since the Indian generally abhors leaving the boundaries of his native land, to die away from home, or in a foreign country, is thought to be especially evil.

1. If the cusp of the 8th house is a fixed rasi, the native dies at home, or in his permanent residence.
2. If the cusp of the 8th is a cardinal rasi, and its ruler is in a cardinal rasi, the native will die in a foreign land, or far from his home.
3. If the cusp of the 8th house is a mutable rasi, the native dies while traveling.

Diseases and Death

Each planet is related to various ailments, diseases, or accidents bringing harm to the body, and sometimes death. These afflictions more or less parallel the ancient concept of the body having four humours: blood, phlegm, choler (yellow bile), and melancholy (black bile), which reveal the nature of the disease and the part of the body which is malfunctioning. The term "wind," as used under planetary humours, indicates pain in connection with any particular humour.

If the 8th house is unoccupied, and its ruler is strongly aspected, the humour governed by the aspecting planet involves that part of the body represented by the rasi on the cusp of the 8th house. When several strong planets aspect this cusp there is a combination of humours causing death. If the 8th house is occupied, the planets therein take precedence as indicators of the major cause of death.

Planetary Humours and their Influences

SUN: *Bile,* indicates death by fire or fever.

MOON: *Wind and phlegm,* indicates watery diseases, such as dysentery, diarrhea, blood impurities, cholera, pneumonia, plagues, and drowning.

MARS: *Bile,* indicates death through weapons, cuts, burns, and those diseases or accidents brought on by impulsive or ill-timed behavior.

MERCURY: *Wind, bile and phlegm,* produces ailments of the nervous system and the brain; also smallpox, shingles, and paralysis.

JUPITER: *Phlegm,* produces diseases of an obscure nature, brought on by worry, or lack of discipline. It has always been an indicator of disorders of the liver.

VENUS: *Wind and phlegm,* indicates diseases or ailments involving the throat, diabetes, and those maladies derived from excessive drinking or thirst.

SATURN: *Wind,* indicates malfunctioning of the body caused by inability to assimilate food; or diseases brought about by lack of food or proper nourishment. It has long been associated with both starvation and gluttony.

Causes of Death

If two or more planets are indicators of the cause of death due to house occupancy, the strongest takes precedence as significator. The weaker planets furnish additional indications of ailments which may contribute to death. The following are only a few of the possible planetary conditions which may bring about death:

1. Sun in the 10th, with Mars in the 4th, indicates death from a falling stone or similar heavy object, or a fall from a mountain.
2. Saturn in the 4th, Moon in the 7th, and Mars in the 10th house, indicate accidental death by falling into a well. (This might be extended to mean falling into an industrial excavation or a mine shaft.)
3. Sun and Moon in Virgo strongly aspected by a malefic, augurs death due to evil deeds or relatives; or suicide motivated by family differences or quarrels.
4. If a waning Moon, Mars, Saturn and Sun occupy the 8th, 10th, 1st or 4th house, the native may be beaten to death by a club or similar object.
5. If a waning Moon, Mars, Saturn and Sun occupy the 9th, 10th, 1st or 4th house, death by asphyxiation, fire, or from a beating is indicated.

6. If Saturn, Moon and Mars occupy the 2nd, 4th and 10th houses respectively, the native may die from a surgical operation, or from insect bites.

7. If Sun, Mars, Saturn and Moon occupy respectively the 1st, 5th, 8th and 9th houses, the native may die by falling from a precipice, or by being struck by lightning.

When none of the preceding rules apply, the cause of death may be determined from the 22nd drekana (decanate), counted forward from the one occupied by the Ascendant. The ruler of this drekana, or the ruler of the rasi containing it, will often reveal the nature and cause of death.

THE LOKAS

Properly speaking, the 8th house of the birth figure may be considered the 1st house of the soul as it leaves the body. Hence the 8th house is used to indicate the loka to which the soul will go at death. However, since the span of time between birth and death is often extensive, it is only in a general sense that the horoscope can indicate the destiny of the soul after leaving this life. It would be fallacious to ignore a person's activities throughout his life, which may alter the direction in which the soul is traveling at the time of death (or re-birth). With this reservation in mind, compare the rulers of the drekanas on the cusps of the 6th and 8th houses, or to be more exact, count the 16th and 22nd drekanas forward from the Ascendant. This is quickly done by consulting the Tables of Sapta Varga Boundaries. The stronger of the two rulers (in Shad Bala) will generally indicate the loka to which the soul is destined.

Naraka Loka

The lowest of the lokas adjacent to our material world is naraka, whose indicators are Saturn and Mercury. This is the realm of demons, in the meaning of souls that are either human or sub-human, but lacking in love, virtue, or rectitude. Such souls may have intelligence but lack wisdom, and live in this loka as a matter of evolutionary purification. If either the 16th or 22nd drekana forward from the Ascendant has Mercury or Saturn as ruler, then naraka is the place to which the soul evolves.

Tirya Loka

This loka, meaning "middle course," lies between naraka and deva lokas, and is the closest in contact with the humanity of the material world, including the animal functions of man. Thus its supporting instincts are sustained and nourished by those needs and drives which exist around hunger, self-preservation and sexual drives. If either the 16th or 22nd drekana from the Ascendant is ruled by Sun or Mars, the soul is being guided to tirya loka.

Deva Loka

The third loka upward represents the "World of the Bright Ones," and is ruled by Venus and Moon. It supports the needs and drives for beauty, harmony, form and design in all things. If ruler of the 16th or 22nd drekana from the Ascendant is Venus or Moon, the soul is ready for deva loka.

Brahma Loka

The fourth and highest loka is ruled by Jupiter. It is the place of emancipation from the necessity of karma, i.e., the bindings to human existence. A soul reaching this loka need only reincarnate according to its own will, desire or purpose. Usually it reincarnates in order to help others who have been left behind in the process of soul evolvement. If the 16th or 22nd drekana from the Ascendant is ruled by Jupiter, brahma loka is the goal toward which the soul is moving.

The Lokas in the Heavens

There is a symbolic relationship between these lokas and the constellations. The heavens are divided into a northern and southern hemisphere, with the path of the Sun (or the zodiac) lying between them. Constellations of the northern half of the heavens are of a noble, positive, heroic nature, while those of the southern half are brutish and animal-like, representing those organisms which lie below the human intelligence or refinement of structure. Being thus limited, they lack moral purpose or ideals.

Naraka loka, the lowest plane, is represented by that portion of the heavens lying south of the ecliptic. Tirya loka has its correspondence in the celestial sphere within the zodiacal belt itself, lying 8° north and south of the path of the Sun. Deva loka corresponds to that span of the heavens beyond the zodiacal belt, from 8° north to 60° north of the celestial equator. Brahma loka is centered in the path of the circumpolar stars which revolve around the present North Star, Polaris.

Among these circumpolar constellations is the Great Bear, or Big Dipper, which the Hindus call the Seven Rishis, referring to the seven sages of ancient humanity who contributed so greatly to the continual enlightenment and spiritual insight of man.

The Loka Prior to Present Incarnation

Just as the Hindus have indicated the method for generally determining the loka to which a soul is traveling, they also have a calculation indicating the loka occupied by the soul in the period previous to the present birth, based on the stronger of the two luminaries. The ruler of the drekana in which the Sun is posited is compared with the ruler of the drekana in which the Moon is posited. The one which has the greatest virupa strength will indicate from which loka the soul has come into this life.

This is a field of inquiry which is usually limited to esoteric astrology in the Western system. To the Hindu, with his living belief in reincarnation, the subject of the lokas is very pertinent and of great importance. Only an astrologer of deep spiritual insight should attempt to delve into this matter, since it requires a spiritual intuition developed by practices which promote the inner awareness of the soul. For the most part Western astrologers will find the subject of cursory interest, and will not seek to explore its full possibilities. Nevertheless, it must be emphasized that this is a most revealing and transcendentally useful branch of astrology.

NINTH HOUSE

The 9th house is the analogue of Sagittarius, whose ruler is Jupiter. In Hindu astrology, it has most of the associations used in the Western system, with a few additional meanings. In general, the 9th house has rulership over the conscience of the native, together with his understanding of ethics, religious sensibilities, and application to philosophy. It indicates capacity for mastering higher academic education. The 9th house also pertains to the native's father, in that the father is the first teacher and guide of the child in matters of ethical or religious behavior. Thus it also represents the native's guru, or spiritual teacher. Since the 9th is the 5th from the natural 5th house, grandchildren are represented here. Traditionally, it has to do with long journeys, corporations, investments, etc. Finally, it is the most important indicator of the native's past incarnation, revealing whether or not he has come into this life prepared for a higher stage of spiritual evolvement, and takes precedence over the meaning of the drekanas in this respect.

Diplomacy, Philosophy and Religion

1. When ruler of the 9th is a benefic, powerful and conjoined or aspected by benefics, there is much to assist the native's success through relationships with government (law and diplomacy), religious institutions and corporate bodies dealing with higher education or charitable activities. Such a configuration attracts influential friends and professional advancement. The opposite applies if the 9th or its ruler is in evil, cruel, or weak combinations.

2. Moon in the 9th conjunct Jupiter, or in its exaltation rasi or navamsa, the native will be prosperous, learned, virtuous, and have estimable children.

3. If Jupiter or Venus occupies the 9th, in exaltation, or in its own navamsa, or that ruled by a Friend, together with ruler of the 9th, the native will have perception of religious or ethical principles, and will perform meritorious deeds.

4. If ruler of the 9th is in the navamsa of a benefic, or is aspected by a benefic, or is located between two benefics, the native will be skilled in matters of philosophy and religion.

5. If the Moon is disposed by a planet which is its Enemy, or is weak in Shad Bala or vargas, or is in its fall, and occupies the 9th house, the native is apt to be involved in disgraceful intrigues, especially with women. This is all the more likely if Venus is weak and in conjunction with malefics.

Paternal Relationships

1. If ruler of the 9th is a benefic, and the Sun is in conjunction with a benefic, or if a benefic occupies the 9th house, the native will have happiness through the father.

2. If the Sun or ruler of the 9th is exalted, or found in 6 favorable vargas, prosperity of the father is indicated, and the native will reap advantages therefrom.

3. The native will equal his father in reputation and position if his Ascendant coincides with the father's 10th house cusp. He will inherit the father's wealth if his Ascendant is the same as that of the father, or of the latter's 3rd house cusp. Another indication of inheritance from the father is Sun at birth in the native's own 10th house.

4. If the native's Ascendant falls in the 6th or 8th house of the father's horoscope, he will be critical of his father, or cast blame upon him. However, if the native's Ascendant falls in the 2nd, 9th or 11th house of the father's chart, he will be a faithful and obedient son.

5. If the nakshatra occupied by the Moon is the 8th, 9th or 10th, counted from the nakshatra of the Moon in the father's horoscope, the native will pursue the same work as his father and there will be harmony and helpfulness between them. The same conditions also indicate long life for the native, as well as long life to the sons of the native.

6. A well-aspected or favorably occupied 9th house indicates estimable quality and character of the grandchildren, as well as their good fortune.

7. If the lunar nakshatra of the native is the 27th, 1st or 2nd, counted from the lunar nakshatra of the father, the native will travel to distant countries and cause his father sorrow and grief, originating in open or secret hostility or disobedience of the son, implying a denial of the bonds and traditions of the family, its culture and religion.

Indications of Wealth

As has been previously emphasized, rules concerning wealth or prosperity must be considered in relation to other elements in the chart, together with the individual's occupation, family status, etc. For the following dama yogas (dama = "gift"), to bestow great wealth, the native would have to be born in a wealthy or influential family. However, there are exceptions, and it is up to the discrimination of the astrologer to make predictions accordingly.

1. If ruler of the 9th joins ruler of the 3rd, and is conjunct or aspected by benefics occupying a beneficial navamsa or shastyamsa, the native obtains wealth through his brothers.

2. If ruler of the 5th house is in conjunction with ruler of the 9th, or if ruler of the 5th aspects ruler of the 9th, and Jupiter does likewise, the native will receive wealth through his children, or through gambling.

3. If the rulers of the 7th and 9th exchange houses, and Venus is in the 7th, the native will receive wealth through his wife or partner.

Philanthropy

To do great acts of charity one must possess great wealth. However, persons of very moderate means may initiate movements or stimulate organizations that are devoted to the accomplishment of charitable deeds. If the dama yogas set forth in the following rules are combined with raja yogas in a natal horoscope, they enable the native to draw the attention of men who possess wealth to invest in philanthropic activities. Thus a person whose own fortune is limited may act as a direct force in obtaining money from wealthy individuals for charitable or educational purposes.

1. If ruler of the 9th is exalted, aspected by benefics, and the 9th house is occupied by a benefic, the native takes active part in charitable movements and becomes notable in such endeavors.

2. If ruler of the 9th is aspected by Jupiter and occupies 6 favorable vargas (paravatamsa), the native becomes a philanthropist, depending upon his own fortune or influence among people of wealth.

3. If the Ascendant or its ruler is aspected by ruler of the 9th, and if ruler of the Ascendant occupies an angle, or the 5th or 9th house, the native takes an active and commendable part in philanthropic work.

4. If a benefic occupies the 9th, and the cusp of the 9th falls in a cruel navamsa (i.e., ruled by Mars or Saturn), or an evil shastyamsa, the native will perform charitable acts for selfish purposes.

5. If Rahu or Saturn occupies the 9th house in cruel vargas, and if ruler of the 9th is posited in a cruel rasi or navamsa, the native will be cold-hearted, injuring others without compunction in order to gratify his ambition or malicious intents. Even the presence of Saturn or Rahu in the 9th will give ulterior motives to acts of charity.

TENTH HOUSE

The 10th house is the analogue of Capricorn, ruled by Saturn, and governs the profession or occupation which gives a person his livelihood. It also reveals his honor, reputation and public standing, as well as his dignity. From these are derived the power to command, or the ability to hold executive office or position. Wealth, or inheritance, especially from the father as representing authority, may also be indicated by this house.

Most importantly, the 10th is the house of karma in its application of a person's own actions upon the world, and the reaction of the world upon the individual self. Hence it is a house of trial, in which the person's wisdom (as gained from the 9th) is tested. The Book of Job in the Old Testament illustrates this karmic meaning in its application to an individual. The sin which brought upon Job his great sufferings and losses was self-complacency, allowing him to rest upon satisfaction with his own conduct. Such self-appraisal is not acceptable to the Lords of Karma, and hence Job was "tested."

Profession or Occupation

Although the 10th house of the natal horoscope is usually referred to as an indicator of the profession or occupation, it is important to keep in mind that the 10th house forward from the Sun or Moon may also be used for the same purposes in delineation. If the Sun or Moon is more powerful in Shad Bala than the Ascendant, it is better to take the 10th house lying forward from the luminary which has the greater strength. The same rules will still apply. In general, professional or occupational opportunities are increased by the presence of planets in the 10th house, especially if they are dignified by rasi position, or by strength in Shad Balas or vargas. If they are outstandingly dignified they will tend to raise the person's material status in life.

When ruler of the 10th and its navamsa dispositor are considered as indices of the profession or occupation, the following delineations of the planets in relation to the 10th house may serve as guides to interpretation. As a modifier of the occupation, the navamsa dispositor of ruler of the 10th is of particular use. For example, where Sun rules the 10th, and Mars is the navamsa dispositor, vocations associated with the Sun would take channels of a Martian nature, i.e., militant, aggressive, physically demanding; requiring skill in engineering; the use of explosives or power derived from heat; use of sharp instruments.

SUN: Indicates livelihoods gained through grains, gold, medicine, governmental positions, and all professions where honor, dignity, and administrative qualities are required. It also indicates theatrical enterprises, speculation, gambling or the operation of gambling houses. Sun in the 10th connotes a doctor, pharmacist, chemist, manufacturer or researcher in chemistry and drugs, gold miner, trades dealing with gold or precious metals or jewels, councillor, judge, administrator of government or non-profit foundations, etc. Also advisor to lovers; humorist; operator of lotteries, race tracks, gaming houses, and in general all occupations ascribed to the Sun in Western astrology.

MOON: Indicates trades having to do with the public at large, especially in those areas pertaining to its needs and wants. It often involves selling or trading in household goods, foods and food products, women's clothing, children's necessities, agriculture, public relations, display of merchandise or goods, products of the sea or trades involving water; fads, or catering to the imagination of the general public. The occupation is not apt to be as physically demanding as under some of the other planets, but it can be exhausting in that the Moon requires constant awareness of the changing interests of the public.

MARS: Gives preference for those occupations requiring physical dexterity, bravery, fearlessness and aggressiveness. On the militant side it indicates service in the armed forces, policemen, firemen, and other professions which guard or protect. Because of its joy in the physical, Mars connotes athletics, physical education, hygienic or sanitary engineers, fighters and others who engage in competitive sports. All professions having to do with heat, metal, sharp instruments, explosives, power, dangerous or corrosive chemicals, belong to Mars.

It may also indicate those who live by aggression and force, such as gangsters, thugs and robbers.

MERCURY: Inclines to all pursuits which deal in communication of ideas, facts, concepts and knowledge of every sort. In this capacity it gives skill as a teacher, lecturer, writer, journalist, traveller, missionary, priest or minister, broadcaster, newspaper editor or reporter, as well as employee or owner of any enterprise which has to do with the sending or receiving of information.

JUPITER: Presages success in counseling, law, or all professions where good judgment and probity are required. As a rule, Jupiter gives pursuits which are not only well-paid and highly respectable, but also physically undemanding. There is generally a certain moral contentment in Jupiterian professions, so that it often indicates judges, senators, bankers, church dignitaries, teachers on the college or university level, philosophers and sociologists. However, it may also indicate a person who is connected in an associative way with such professions or occupations.

VENUS: Indicates occupations devoted to creating physical and emotional pleasure through beauty, harmony, form, design and balance. It could be said to govern all matters which please the senses; but it also creates peace and harmony through compromise and adjustment, as well as order and understanding. Occupations which deal in liaison between various elements of a social or economic group come under the rulership of Venus, and it is said to control strategy, either in the military or professional occupations. Although Venus is given rulership over the arts, feminine affairs and luxuries, among more common occupations it pertains to dairy farming, agronomy, floriculture and bee-keeping.

SATURN: Holds dominion over all occupations which require hard work, tedious or exacting skills, or no skill at all. It is often indicative of occupations which are lowly, despised, disgraceful, degraded, or which use cheap or inferior material. Because of the limiting factor of Saturn, the work which comes under his rulership frequently pays little, or there is lack of ability to work, so that the native lives off public charity, or by inciting pity through self-inflicted bodily injuries. Being of a cruel and heartless nature, Saturn often rules occupations which create ill-will between persons, or by those which profit from the misfortunes of others.

(Note: If ruler of the 6th occupies the 10th, and ruler of the 10th is conjunct Saturn in a rasi or navamsa ruled by the ruler of the 6th, the native will command many servants. Likewise, if the navamsa dispositor of ruler of the 10th is in conjunction with Saturn, or occupies an angle, employment of servants is indicated.)

Reputation

A person who is determined to lead a good life can overcome much adverse planetary influence, but he will not escape being severely tested, should indications of evil exist in his 10th house.

1. If ruler of the 10th is powerless, conjunct a malefic, and occupies an evil shastyamsa, the native will have an unsavory reputation which he well deserves.

2. Saturn and Sun in the 10th, aspected by Mars or a badly associated Mercury, and either Mars or Sun in an evil navamsa, indicates a bad reputation.

3. If Saturn or Mars occupy the 10th, aspected powerfully by a malefic, or if ruler of the 10th is in its fall, or an evil varga, the native will become shameless and be disgraced.

4. If ruler of the 10th is well-aspected, or if powerful benefics occupy the 10th, the native will be respected and determined in his efforts to do good.

Inherited Wealth

Whichever of the planets occupy the 10th house, the source of inherited wealth is indicated, as follows:

SUN	– From the father.
MOON	– From the mother.
MARS	– From the husband, partners, or open enemies.
MERCURY	– From friends.
JUPITER	– From brothers or children.
VENUS	– From the wife.
SATURN	– From inferiors, servants, or employees.

ELEVENTH HOUSE

The 11th house is the analogue of Aquarius, ruled by Saturn, since the Hindu system does not use the non-karmic planets, Uranus, Neptune and Pluto. Most textbooks on Western astrology summarize the 11th house as governing "friends, hopes, wishes and circumstances." The sign of the Water Bearer is also used in defining the ensuing Aquarian Age, whose keynote is humanitarianism and universal brotherhood. Because ancient Hindu texts were written at a time when material well-being was of great importance, and Uranus yet to have its influence in the far distant future, Hindu delineation of the 11th house is primarily concerned with "luck," good fortune, domestic harmony, lasting friendships, etc., most of which parallel the Western interpretation of this house.

Any of the karmic planets is considered of beneficial influence when posited in the 11th house, the benefit being along those lines over which the planet has rulership. However, the amount or value of the benefit depends upon the strength of the planet (in Shad Bala). Even the malefics exert a favorable influence when strong, whether in the 11th or any other house position. The esoteric meaning of a planet in the 11th house is that the Ego has been found reliable and sound, and therefore receives its rewards in this life.

The 11th house represents gain in wealth or property, or in those things which add to one's comfort, pleasure or social dignity. As such, it appears to represent wealth acquired without effort: capital investment, rents, or any form of profit which seems great in comparison to the work involved. Hence it comes under the heading of "luck." Also the 11th, being the 2nd from the 10th house, represents money earned through profession or occupation.

Indications of domestic harmony with the marriage partner are also found here, this being the 5th from the 7th house, the natural 5th representing romance, love, and children. Consequently, with a favorable 11th house, enduring love between a married couple may be expected. Indications of enduring friendship share in the delineation of this house, for unless marriage partners live on a friendly basis, the marriage is in jeopardy. The 3rd house rules friends and neighbors of a casual nature. The 11th determines the quality and substantiality of friends as well as marriage partners.

Occupancy of the Eleventh House

For beneficial effects from planets in the 11th house, it is assumed that the planets are powerfully situated. Wealth, riches, etc., may be interpreted as other than possession of money, land, and so forth, but also as well-endowed with spiritual resources earned from the 9th house, and public standing earned from the 10th. Servants may mean any assistance from others in the furtherance of one's spiritual as well as material prosperity.

SUN: The native will be wealthy, long-lived, highly respected, free from sorrow, and will hold a position or office of authority.

MOON: The native will be idealistic, honorable, long-lived, fortunate with children and servants.

MARS: The native will be brave, of good character, well-to-do, and free from sorrows.

MERCURY: The native will be truthful, opulent, happy, long-lived, and possessed of servants.

JUPITER: The native will be fearless, wealthy, long-lived, travel in style or comfort, but will have few children.

VENUS: The native will be born to riches, fond of the company of women and refined society, and will enjoy many luxuries.

SATURN: The native will be long-lived, have lasting resources, good income, courage, and be free from diseases.

RAHU: The native will be prosperous, long-lived, have many children, but is likely to suffer from ear trouble.

KETU: The native will hoard money, but will have many good qualities, and will be successful in the pursuit of the necessities or comforts of life.

Indications of Abundant Wealth

1. If ruler of the 11th occupies an angle, or the 5th or 9th house, and is exalted, and if the cusp of the 11th is besieged by benefics.
2. If ruler of the 11th is aspected by or in conjunction with ruler of the 10th, is exalted, and occupies its own or the rasi of a Friend, and favorable vargas.
3. If the navamsa dispositor of ruler of the 11th is a benefic which occupies a rasi whose ruler lies between two benefics.
4. If the drekana dispositor of ruler of the 11th is a benefic, and aspected by ruler of the 10th.

TWELFTH HOUSE

The 12th house is the analogue of Pisces, ruled by Jupiter. This has been called the house of expenditure, confinement and loss, and in the Hindu system is a dusthana house, which literally means a place where misery and ill-luck stand. Consequently it has much the same meaning as it does in Western astrology, which traditionally has regarded it as a house of secret sorrow, self-undoing and confinement, especially in such institutions as hospitals and prisons. In India the 12th house also has rulership over the left eye, the feet, and the bedroom.

As a general rule, no planet can bring much benefit into the life when it occupies the 12th house. In the esoteric interpretation, the 12th represents the end of a karmic cycle and the preparation for a new one. Hence there is usually a thrusting away of possessions, or a resignation of useless objectives and desires which would hinder the soul on its forward journey.

On the worldly plane, this karmic resignation leads to discontent with ordinary ambitions or accomplishments. The person so afflicted tends to be inept, extravagant, and impractical in material affairs. The Piscean nature is that of a dreamer, a theorist, a visionary, whose mind is set on matters beyond his immediate power of comprehension.

Occupancy of the Twelfth House

The delineations ascribed to the planets and Nodes when they occupy the 12th house apply most especially if the person is grossly materialistic.

SUN: The native will hate his father, have defective eyesight, will lack means of support and be childless. Such conditions are not to be expected in every case of a 12th house Sun, but the evil of such a position will be emphasized if the Sun is weak in other respects. Even when well-conditioned, the Sun in this house is unfortunate for the father, and will delay public recognition of the native's abilities, even though they are most deserving.

MOON: The native incurs dislike from many people, is subject to various miseries and insults; his affairs will suffer through inactivity or ineptitude.

MARS: The native may have some affliction of the eyes, such as strabismus. He is apt to be cruel, dealing in slanders and making himself objectionable. Marriage will be unfortunate, or may never occur.

MERCURY: The native will be unhappy and generally miserable, will remain ignorant or devoid of education, suffer humiliation which makes him cruel or inactive.

JUPITER: The native will be hated by others, will be a boaster, foul mouthed, childless, lazy or required to perform menial tasks.

VENUS: The only planet which can do well in the 12th house. It indicates wealth, good reputation, social success and happy relations with the opposite sex, and a fortunate marriage.

SATURN: Indicates an indigent, imprudent, childless person, who is likely to be defective in some limb, and is stupid to the point of being driven out by his enemies.

RAHU: The native will be intent upon committing sinful acts in secret, is extravagant, and suffers from watery diseases.

KETU: The native is prone to commit secret acts which are immoral, spend his substance on vile or unworthy things, is profligate, consumes the wealth of others by setting fires or engaging in similar acts of destruction. He tends to thwart the good intentions of other people, delighting in malicious gossip. There is apt to be injury to or diseases of the eyes.

Use and Loss of Money

1. If the navamsa dispositor of ruler of the 12th is a benefic, occupying a beneficial navamsa, and aspected by benefics, the native will spend money on charitable works.

2. If Venus and Jupiter occupy the 12th, aspected by Mercury and Moon, and occupy 6 favorable vargas, the native will spend his money for meritorious and noble purposes, such as public parks, schools, hospitals, etc.

3. If Saturn or Rahu are in the 12th, or join the ruler of the 12th, and occupy cruel navamsas, the native will spend money for immoral purposes.

4. If ruler of the 10th is a malefic, and aspects or joins the ruler of the 12th, while occupying an evil or unfriendly navamsa, the native's money is wasted.

5. If ruler of the 12th is powerless, joined or aspected by the ruler of the 6th house, and is in conjunction with Rahu, the native will lose money through enemies:
   a) joined or aspected by ruler of the 7th house, loss of money through the wife.
   b) joined or aspected by ruler of the 4th house, loss of money through the mother.
   c) joined or aspected by ruler of the 5th house, loss of money through children.
   d) joined or aspected by ruler of the 9th house, loss of money through the father.

Deformity of the Body

1. If ruler of the 12th is powerless and occupies a debilitated or cruel navamsa.

2. If the cusp of the 12th occupies evil or cruel vargas, and ruler of the 12th is in conjunction with Saturn or Rahu.

CONCLUSION TO HOUSE DELINEATIONS

In the foregoing sections on planetary influences in the twelve houses of the zodiac, only the most outstanding or influential have been touched on to demonstrate the method used. To the Western astrologer these delineations have been offered as a pattern from which may be derived a broader application, using the tools and knowledge of astrology already acquired from Western teachings. Special attention has been drawn to the Hindu use of the many subdivisions of the rasis which give greater refinements to chart delineation than the Western system provides.

Obviously, it would be impossible to include detailed rules for every event or circumstance in a horoscope. In India there are some four hundred thousand astrological maxims, of which five thousand were translated and examined for ultimate inclusion in this work. When this vast storehouse of horoscopic aphorisms is realized, it is obvious that but a small dent has been made in the Hindu accumulation of tested knowledge. Much of the Sanskrit texts remain untranslated, and those which are available in English often have not been adapted to application in our modern world.

Customs and ideals change, but the fundamental laws remain the same, so that properly viewed and understood by the serious student of today, the ancient practices can shed much light on the procedures of delineation. From the general rule one can develop the particular significance in a given instance, but time, patience, and constant testing are required.

Evaluation of an astrological chart is an elusive science, requiring subtlety of spirit as well as awareness of the facts at hand. One can employ statistics laboriously computed and still miss the essence of a chart; while those with more ambition than scholarship will scatter their energies and in one inept delineation destroy forever the confidence of the client. A horoscope is a many-faceted image of the person described therein, and must be treated with the respect and cautious study which it deserves.

DELINEATION OF FEMALE HOROSCOPES

In general, the same principles apply to a woman's horoscope as to that of a man, but physiological and psychological differences as well as the limitations imposed by society upon women necessitate certain distinctions to be made in delineations. Usually, adverse relationships with the opposite sex will manifest themselves in a woman's chart through the husband or her male relatives, according to the conditions by which they are represented. The same applies to a man's relationships with women. However, there are a number of Hindu maxims which relate only to women, some of which are included here.

When applying these rules it should be remembered that one testimony is never sufficient evidence for prediction. Other conditions in the horoscope must be taken into account. Furthermore, the Western astrologer should keep in mind that these indications of feminine reactions were formulated in a society where marriage is not necessarily based upon mutual desire on the part of the man and woman involved, but upon decisions made by their elders, and traditionally with the aid of astrology.

It is thought, particularly in the United States, that Western women enjoy greater independence than their Eastern sisters, contracting marriage on their own, as the mind and heart dictate. But there is much evidence that marriages in the West follow the old adage, "Marry in haste and repent at leisure." Surely the universal wisdom of the stars is applicable to men and women of both East and West. Here we are dealing primarily with women. Note the importance given the Ascendant and the Moon. Whenever they are mentioned as alternates, whichever is the stronger in Shad Bala should be used in calculations and interpretations.

1. A woman's beauty, physical makeup and personality are to be judged from the rasis occupied by the Ascendant and the Moon.

2. If both Ascendant and Moon are situated in even-numbered rasis she will be truly feminine in character. If this condition is accompanied by benefic aspects to the Ascendant and Moon, she will have excellent qualities, such as steadfastness, virtue and attractiveness.

3. The 7th rasi forward from the Ascendant *or* the Moon, indicates her welfare, happiness, and the nature of her husband.

4. When ruler of the 7th house in the horoscope of a woman has less than 300 virupas of Shad Bala, or is without benefic aspects, her husband will be weak and contemptible.

5. Mercury and Saturn in a woman's 7th house frequently signify impotence in her husband.

6. If the rasi of a woman's 7th house cusp is cardinal, her husband will be away from home frequently.

7. If the Sun is aspected by a malefic and occupies the 7th house rasi of a woman's chart, her husband will abandon her.

8. Mars aspected by a malefic while occupying the 7th house indicates the woman will become a widow while young.

9. Saturn in the 7th house aspected by a malefic often indicates a woman who is long-lived but never married.

10. If the Moon is in the 5th house in Scorpio, Virgo, Leo or Taurus rasi, the woman will have few children.

11. If the 7th house rasi, or the navamsa occupied by the 7th house cusp belongs to Saturn, Mars or the Sun, afflictions to the uterus are indicated.

12. Malefics in the 4th house incline to unchastity.

13. The 9th house reveals the extent of a woman's asceticism.

14. If the Ascendant is in Taurus rasi and Aquarius navamsa, and Venus and Saturn are in opposition, a woman may be afflicted with an excess of passion and seek gratification from other females who play the masculine role. The same applies when the Ascendant is in Libra rasi and Aquarius navamsa, and Saturn and Venus are in opposition.

15. A similar relationship may occur when Venus occupies Aquarius or Capricorn navamsa, and Saturn occupies a Taurus or Libra navamsa, with the 8th navamsa of Aquarius on the Ascendant.

16. Also, a woman may seek the sexual companionship of other women if Venus and Saturn are 180° apart and the 8th navamsa of Aquarius is on the Ascendant.

TRIMSAMSAS

Trimsamsas are especially revealing in judging the character of a woman. Certain delineations are based upon the rasi position of the Moon *or* Ascendant, and the trimsamsa position of the Moon *or* the Ascendant (in each case, whichever is the stronger in Shad Bala). The planetary positions in the trimsamsas are taken from the Sapta Varga Schedule of the individual horoscope.

MOON OR ASCENDANT IN ARIES OR SCORPIO RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will be ill-behaved.
SATURN: She will serve as a slave or menial, or be unchaste.
JUPITER: She will be virtuous and of lofty ideals.
MERCURY: She will be deceitful.
VENUS: She will be wicked and use her charms for evil purposes.

MOON OR ASCENDANT IN TAURUS OR LIBRA RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will be wicked.
SATURN: She will be married twice.
JUPITER: She will be highly respected.
MERCURY: She will be intelligent.
VENUS: She will be famous.

MOON OR ASCENDANT IN GEMINI OR VIRGO RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will be dishonest.
SATURN: She will be barren and show little evidence of femininity.
JUPITER: She will be virtuous and faithful.
MERCURY: She will be endowed with all good qualities.
VENUS: She will be dissatisfied in marriage and nurture her dissatisfaction.

MOON OR ASCENDANT IN CANCER RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will be self-willed and uncontrolled.
SATURN: She may kill her husband.
JUPITER: She will have many good qualities.
MERCURY: She will be skilled in the arts.
VENUS: She will be virtuous as well as beautiful.

MOON OR ASCENDANT IN LEO RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will be a wicked wife and maltreat her husband.
SATURN: She will behave in a low or common manner.
JUPITER: She will be the wife of a king, or equivalent in high position.
MERCURY: She will have a masculine or amazonian disposition.
VENUS: She will be attached to a man without formal marriage.

MOON OR ASCENDANT IN SAGITTARIUS OR PISCES RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will have good qualities.
SATURN: She will be sexually cold and unresponsive.
JUPITER: She will have many good qualities.
MERCURY: She will be skilled in conversation, dextrous and artful.
VENUS: She will be very chaste and lovely.

MOON OR ASCENDANT IN CAPRICORN OR AQUARIUS RASI, AND IN A TRIMSAMSA RULED BY:

MARS: The woman will be a drudge and a menial.
SATURN: She will be joined to a man of low breeding.
JUPITER: She will be devoted to her husband.
MERCURY: She will be a gossip and full of wickedness.
VENUS: She will be pleasure-loving and barren.

NAKSHATRAS

Although the influence and consideration of the nakshatras will be discussed later in a more general application, there are some delineations which properly belong in this context. Nakshatras are determined by the zodiacal longitude of the Moon in the nirayana chart. These longitudes and their boundaries are given in Table IV, with their identifying numbers. The following rules are offered with the usual warning that no single aspect or condition will necessarily result in the effect described.

1. If rulers of the Ascendant, the 9th house, and the rasi occupied by the Moon are benefics; or if benefics are located in the 1st and 9th houses, and the Moon is free of combustion or eclipse, the woman

will be held in high esteem by her relatives, will be very handsome and do much good, pleasing her husband with her virtuous disposition and by bearing him sons.

2. Women born with the Moon in nakshatras 3, 6, 8, 9, 18, 19 or 24, will be barren.
3. A woman whose Moon is in nakshatra Jyesta (18) will marry a man whose eldest brother will die.
4. If the woman's Moon is in nakshatra Visaka (16), the youngest brother of the husband will die.
5. If the woman's Moon is in nakshatra Aslesha (9), the husband's father will die.

(Note: The deaths indicated in the last three rules may be expected soon after marriage.)

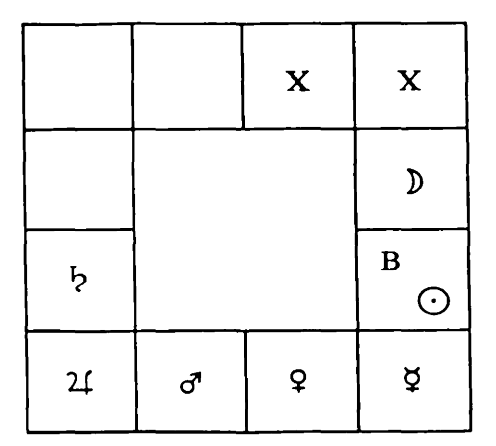
Establishment of Pregnancy

If a woman's menses begins when the transiting Moon is passing through an anupachaya house (nakshatras 1, 2, 4, 5, 7, 8, 9 or 12), which are 90°, 180° or 210° from Mars in the natal horoscope, pregnancy is easily ascertained.

If the menses is characterized as fertile according to the preceding rule, pregnancy is best accomplished from five to fifteen days after the first appearance of the menses, during the time when Moon is transiting an upachaya house (nakshatras 3, 6, 10 or 11), and aspects either the natal or transiting Jupiter. Under such conditions of conception, the woman's health is conserved and safe delivery of the child assured.

FIGURE 33

Rasi Chakra Indicating Fertility Periods



In this example chakra (natal), there is only one rasi, Aquarius, which is anupachaya and aspected by Mars (90°), while the only upachaya houses which would be transited by the Moon within the allotted five to fifteen day period are the 10th and 11th. Thus if the menses begins when Moon is in the constellation Aquarius, impregnation could occur when Moon transits the 10th and 11th houses and receives an aspect from Jupiter (either natal or transiting).

MOON IN THE RASIS

As has already been stated, the constellations (rasis) refer to the more hidden part of the personality. This is the psychic nature, negative to the rational mind, manifesting itself without interference only when the conscious mind is asleep or off guard. Thus the characteristics indicated by the constellations in most cases are overlaid or concealed by the rational mind which is represented by the signs of the zodiac.

Naturally, the Moon is only one element of the horoscope, hence it is not to be expected that more than a portion of its influence will be prominent in any single horoscope. The stronger the Moon, the more likely it will be to reveal its power among the other planets.

The following brief description of the Moon's effect in the various rasis is taken from the *Brihat Jataka,* by Varaha Mihira. In the original Sanskrit the text is in verse (slokas), and highly metaphoric, so that English translations often seem overly literal, and even at times absurd. However, it may be of interest to the student to study this material and experiment in adapting the content to broader and more significant meaning. In several instances, such interpolation has been indicated by phrases in parantheses. It may be noted that for the most part these delineations pertain to the Moon in a male horoscope, though it is possible also to find applicability to women, using due discretion.

ARIES RASI

The native will have round, voluptuous eyes; will relish vegetables and spicy foods, but will eat moderately. He will be of quick temper but soon mollified, will always be on his legs (untiring energy), and interested in sex. Will be weak-kneed (changeable), and have no permanent wealth of his own. Will be fond of fighting and of women, and clever in serving others. Will have disfigured nails and a wounded head (rash and argumentative, with consequent results). Will be proud and best among his brothers (must be first); will have lines in his palm the shape of a weapon, known as *sakti,* and be afraid of the water (fear of emotional ardor being dampened or rebuffed).

TAURUS RASI

The native will be of fine appearance, have a stately or sportive gait (fond of going astray), broad thighs (receptively sympathetic), and a large face (honorable); will have moles on his back, face and sides. Will be liberal in gifts, and endure hardships; will have great influence and run high as a wave (authority); will have a large hump on the neck (a thyroid condition?); will have daughters (be endowed with creativity in the arts); and have a phlegmatic temperament (calm, not easily aroused). Will be abandoned by his kinsmen and separated from his wealth and sons (creative accomplishments may not live after him). Will be liked by all, and of a patient nature. Will be a large eater (requires spiritual nourishment for creative work); fond of young women (enjoys that which is beautiful), and firm in his friendships (ideals); will be happy in the middle and concluding portions of life (will reap the benefits of what has been sown in youth).

GEMINI RASI

The native will be fond of women and clever in sexual intercourse, have voluptuous eyes (delight in the visible world); be learned in the sciences; will carry messages (gossip?); will have curly hair (a reaching out of the intellect); skilled in wit; in reading the thoughts of others; fond of mirth and an adept in gambling (will tackle anything); will possess beautiful features and be affable in speech. He will eat much (curiosity about everything); be fond of music and skilled in the art of the dance (seeks coordinated harmony in life); will join in pleasures with hermaphrodites (sees diversity in Nature as a unified whole); and will have an elevated nose (ferrets out news or information).

CANCER RASI

The native will walk crookedly but fast, with his body bent (tenacity of purpose, especially when thwarted); the hips will be high (philosophical—Jupiter exalted in Cancer); will be subject to the influence of women (feminine rather than masculine in nature); will be a good friend (inborn sense of universality). He will be versed in astrology and build a big house ("In my Father's House there are many Mansions"). His wealth will increase and decrease as the waxing and waning Moon (he will be alternately generous and niggardly). He will be short and have a thick neck (restrained and obstructive toward assimilating the ideas of others), but capable of being won over by sweet words, as well as being a good speaker himself. Will be attached to his friends, and fond of water and parks (in rapport with Mother Nature).

LEO RASI

The native will be of irascible temper, with large cheeks, a broad face, and brown eyes (a broad and down-to-earth view of things, or a clear intellect); will have few children and will hate women (regards himself as self-sufficient). He will be fond of animal food, forests and mountains (sympathetic to the masculine side of Nature); will be angry over trifles for a long time; will be afflicted by hunger, thirst, stomach ache, toothache and mental agony (finds it difficult to assimilate any ideas other than his own); will be liberal in his gifts and bold in combating adversaries; will be of fixed principles, haughty and attached to his mother (his bark is worse than his bite, or in other words, he is not as self-sufficient as he thinks).

VIRGO RASI

The native will have lovely eyes ("the better to see you, my dear"), and a slow gait due to modesty or bashfulness. Shoulders and arms will be drooping (from serving others). He will be happy; soft in body and speech; truthful; skilled in the arts; learned in the sciences; virtuous; intelligent (an Earth rasi, ruled by Mercury); and fond of sexual union. He will enjoy the house and wealth of other people (servitude has its rewards); will live in foreign lands (be carried away by imagination), and have daughters but few sons (creativity with little recognition from posterity).

LIBRA RASI

The native will respect the Devas (deities), Brahmins and holy men; will be pure (will not covet the wealth of others); will be learned in the Vedas (Holy Scriptures). He will be subject to the influence of women

(henpecked); will be tall (aspiring); will have a prominent nose (searches for truth); will be of thin or deficient limbs (understanding may be thwarted); will be fond of travels (has good imagination), and never lack money (inner resources); will be a trader (exchange ideas); will bear the name of a Deva coupled with an excellent surname granted by a body of learned men (receives recognition from high places). He will be sickly ("the thousand natural shocks that flesh is heir to—"); will aid his relatives, only to be reviled and rejected by them (those of his own kind are mentally and spiritually beneath him).

SCORPIO Rasi

The native will have wide-apart eyes, a broad chest, rounded thighs and knees (one of wide influence); will be separated from his parents and preceptors (does not make educational progress); will be afflicted with disease when young (indolent); will be honored by the king's family (liked by those in high places). His complexion will be ruddy or dark (passionate or malevolent nature); he will not be straightforward; will have lines in his hands and feet the shape of fish and birds (signifying in Hindu palmistry that the early life is good, middle life moderate, later life evil); and will endeavor to conceal his sins (secretly does harm to others).

SAGITTARIUS Rasi

The native will have a long face and neck (philosophically inclined and aspiring); will inherit property from the father (will learn from his teachers); will be liberal in his gifts; will be a poet (inspired); will be powerful and skilled in speech (ability to communicate); will have large teeth, ears, lips and nose (capable of assimilating and communicating ideas); will engage in numerous works and be a good mechanic (skillful in whatever he undertakes). His shoulders will not be prominent (avoids carrying his share of the burden); will have disfigured nails and strong arms (nervous disposition and military leadership); will have a profound and inventive intellect; will be familiar with the laws and codes of government; will hate his kinsmen (has a sense of superiority in what he knows); cannot be subdued by force, but yields to kind treatment.

CAPRICORN Rasi

The native will be attached to his wife and sons (fond of possessions); will be interested in all religious matters (form and authority); will be weak in the lower limbs (insufficient understanding, especially in intuitive perception—Moon debilitated in Capricorn); will have good eyes (aware of what is going on), and a thin waist (conservative); will understand and follow when once advised (not imaginative); will be liked by all and slow at work (does things the hard way); will not be able to endure cold or chill (is not adaptable to change). He will have wandering habits (attention vacillates); exceeding strength (persistence); will be an author; will be of a niggardly disposition (not endowed with keen insight); and attached to old women of low caste (holds on to outmoded or unworthy ideas); will be relentless and have no shame (dogged and insensitive).

AQUARIUS Rasi

The native will have a long neck like that of a camel (the Sanskrit term is figuratively used for a man who is not true to his promises—one who can twist his neck any way); will have a muscular body, rough and covered with hair (lacking refinement, more bestial than human, representing man's animal nature); will be tall (so also aspiring); will have large feet, thighs, back, buttocks, face and lower belly (endowed with native understanding); will be deaf (hardhearted); will be addicted to other men's wives; utilize the wealth of others and commit sinful deeds (anti-social, defies convention); will have pecuniary losses and gains (instability, unsettled in his mind); will be fond of flowers and perfumes (desires Venusian pleasures); and will walk without tiring (indefatigable zeal to accomplish his own objectives). (Note: Keep in mind that in ancient Hindu astrology, Aquarius is ruled by Saturn only.)

PISCES Rasi

The native will deal in pearls and other products of the sea (he will have intuitive wisdom—"The Pearl of Great Price"), and enjoy the property of other men (appreciate without appropriating resources which he has not earned); will be fond of his wife and children. He will have a symmetrical body with all the limbs fully developed and shining (as without, so within—emanating inner poise); will have a long nose and a large head (great capacity for knowledge and wisdom); will overcome his enemies (inner awareness, for a man's worst enemy is himself); will be subject to the influence of Venus (exalted in Pisces—hence he will be attracted to the arts); will have beautiful eyes (with which to see beauty); will be fair in appearance (god-

like); will come by hidden treasure, be rich and learned ("hidden treasure" is again a reference to the wisdom which comes from the unconscious—"greater wealth has no man than this"). (Note: Remember again that Pisces is ruled by Jupiter only.)

In the original text there is an additional sloka by way of instruction in the use of these delineations of Moon in the twelve rasis, as follows: "The effects described will fully come to pass only if the rasi occupied by the Moon, the planet ruling it, and the Moon herself are all strong . . . ." (Note: To be strong, the Moon should be above the horizon in a night birth, and below the horizon in a day birth, and must thus be away from the Sun.)

THE NAKSHATRAS

The nakshatras, of which there are twenty-seven, are divided into groups of nine, termed pariyaya, meaning cycle. The rulerships of the nakshatras (the seven planets and the Nodes), repeat themselves in the same sequence in three pariyayas, each totaling one hundred and twenty years, or one-third of the zodiac. Each nakshatra consists of 13°20′, beginning with 0° Aries, and continues by this number of degrees until the circle of 360° is completed.

The nakshatras are divided into padams (quarters), of 3°20′. Since each rasi contains 30°, and two nakshatras make up only 26°40′, it may be seen that the first padam of the third nakshatra, Krithika, belongs to Aries; the other three padams of Krithika are in Taurus, ending at 10°00′. Rohini is entirely in Taurus. The 5th nakshatra is half in Taurus and half in Gemini. Thus, some nakshatras (but not all) span two rasis, giving great significance to the padams. Consult Table IV for the nakshatra position of the natal (nirayana) Moon and its rulership.

In Schedule E the nakshatras are listed by number, each with its Sanskrit name and English equivalent, symbolic animal, presiding deity and caste rulership. The personal characteristics bestowed by the Moon in the various nakshatras are epitomized in Schedule F.

The nakshatras are of primary importance in electional astrology, i.e., selection of the right time to undertake any new venture, whether it be to get a hair cut, to get married, or to honor the dead. Naturally, the rules pertaining to the nakshatras are extensive, and cannot be dealt with in detail here. The interested reader is referred to a standard text book, *Kalaprakasika,* for greater guidance on the subject.

In general, the first nine nakshatras from that of the natal Moon signify: 1) birth; 2) fortune; 3) danger; 4) well-being; 5) obstacles; 6) help; 7) slaughter; 8) friendship; 9) intimate friendship.

The second pariyaya, beginning with the 10th nakshatra from the natal Moon, has one-half the strength of the first pariyaya. For benefic results, the 1st quarter of the 3rd nakshatra, the 4th quarter of the 5th, and the 3rd quarter of the 7th nakshatra should be avoided.

It is said that the nakshatras in the third pariyaya from birth have no adverse influences. However, the 22nd nakshatra from the natal Moon is adverse; likewise the 27th nakshatra from the Moon's position at birth is to be avoided for initiating any project.

Unfavorable nakshatras, when nothing of importance should be undertaken, are Numbers 2, 3, 6, 9, 10, 11, 18, 22, 25 and 26. Also the 10th and 19th nakshatra from the natal Moon position. Unfavorable days to initiate anything are Saturday, Sunday and Tuesday, being ruled by Saturn, Sun and Mars, respectively.

As has already been indicated, the nakshatras govern almost everything under the Sun, but it is the Moon which is the indicator of good or bad fortune.

SCHEDULE E

SYMBOLISM ATTACHED TO THE NAKSHATRAS

NAME	MEANING	ANIMAL SYMBOL	PRESIDING DEITY	CASTE RULED
1. Ashvini	Horsemen	Horse	The two divine horsemen (cf., Castor and Pollux)	Vaisya
2. Bharani	Bearer-away	Elephant	Yama, Lord of Death	Lowest
3. Krithika	Cutter, axe	Sheep	Agni, God of Fire	Brahmin
4. Rohini	Ruddy	Serpent	Prajapati, Lord of Created Beings	Sudra
5. Mrigasirsha	Antelope head	Serpent	Soma, God of the Moon	Serving
6. Ardra	Moist	Dog	Rudra, God of Storm	Butcher
7. Punarvasu	Good, brilliant	Cat	Aditi, Mother of the 12 gods and the 12 months	Vaisya
8. Pushya	Nourisher	Sheep	Brihaspati, Priest and Teacher of the gods	Kshatrya
9. Aslesha	Entwiner, embracer	Cat	Sarpa, God of Serpents	Lowest
10. Magha	Mighty	Rat	Pitras, Fathers of the Manes (ancestors who have achieved immortality)	Sudra
11. P. Phalguni	Phala = fruit Guni = quality; sometimes denotes fig tree	Rat	Ariman, Chief of the Manes	Brahmin
12. U. Phalguni	Phala = fruit Guni = quality; sometimes denotes fig tree	Cow	Bhaga, Gracious Lord, Brother of the Dawn, bestowing wealth, love and marriage	Kshatrya
(*Note*: All nakshatras up to 12 represent gods or divine beings; their numbers are frequently used as synonyms for the qualities with which their names are associated.)				
13. Hasta	Hand	Buffalo	Savitar, a variation of the Solar Power	Vaisya
14. Chitra	Brilliant	Tiger	Savitar, builder, forger (cf., Roman Vulcan); Indra's thunderbolts. Forms the bodies of men and animals. Invoked for offspring.	Serving
15. Svathi	Sword	Buffalo	Vayu, God of the Winds	Butcher
16. Vishakha	With spreading branches	Tiger	Indra and Agni	Lowest
17. Anuradha	Success	Deer	Mitra, one of the Adityas	Sudra
18. Jyeshta	Oldest	Deer	Indra	Serving
19. Mula	Root	Dog	Nirriti (calamity)	Butcher
20. P. Ashadha	Unsubdued	Monkey	Apas, God of Water	Brahmin

SCHEDULE E (continued)

21. U. Ashadha	Unsubdued	Cow	Vishvadevas (collective gods)	Kshatrya
22. Sravana	Hearing	Monkey	Vishnu	Lowest
23. Sravishta	Superlative of hearing	Lion	The eight Vasus	Serving
24. Shatabhisha	Hundred physicians	Horse	Varuna, God of the Firmament (cf., Greek Uranus)	Butcher
25. P. Bhadrapada	Beautiful quarter	Lion	Ajaekpat, one-footed goat; Creator	Brahmin
26. U. Bhadrapada	Beautiful quarter	Cow	Budnya (bottom snake)	Kshatrya
27. Revathi	Wealthy	Elephant	Pushan (the prosperer)	Sudra

THE NAKSHATRAS AND MARRIAGE

In India, the selection of the marriage partner is customarily a matter reserved for the heads of the families involved, and often the bride and groom are betrothed at a very early age. Since it is of primary importance that a marriage be based upon conditions governed by the karmas of the individuals concerned, an elaborate but effective system involving a comparison of the two horoscopes has been developed. Most of the rules are based upon the relative positions of the natal Moons in the nakshatras, or Lunar Mansions.

There are ten lunar comparisons to be taken into consideration when calculating the suitability of a proposed marriage. These are: Dhinam, Rajju, Ganam, Rasi, Yoni, Mahendhram, Sthree-Dheergham, Rasyadhipathi, Vasyam, and Vedhai. The most important in order of influence are the first five named, but in any case there should be agreement between five of these nakshatra relationships.

Having ascertained the zodiacal longitude of the natal Moon for both parties (from Table IV), the following rules for lunar comparison are applied. For ease of reference, the number of each nakshatra is used rather than its name.

DHINAM

The first in importance pertains to "luck," or karma. Count the number of nakshatras from the bride's Moon (number one in the count), to and including the nakshatra occupied by the intended groom's Moon. The counting is always forward.

Of the nine nakshatras of each pariyaya, that occupied by the natal Moon is always first, regardless of where it falls in the entire list of twenty-seven. The second nakshatra following that of the natal Moon signifies fortune; the third denotes disaster; the fourth favors well-being; the fifth produces obstruction; the sixth shows aid; the seventh inclines to slaughter; the eighth tends toward friendship; and the ninth leads to great friendship.

1. For a harmonious marriage, the nakshatra of the groom's Moon should be the 2nd, 4th, 6th or 8th from that of the bride's Moon.

2. Lack of harmony between the couple is indicated if the nakshatra of the man's Moon is 3rd, 5th or 7th from that of the woman's Moon.

SCHEDULE F

PERSONAL CHARACTERISTICS BESTOWED BY THE MOON IN THE NAKSHATRAS

The following aphorisms are only general guides to judgment. The descriptions will be best fulfilled when the Moon is strong in the natus. Thus, even though a nakshatra declares wealth, other influences in the radical chart may gainsay it, in which case the prediction of the nakshatra will be fulfilled only during those periods of the life when the Moon becomes a chief ruler.

1. *Ashvini*	The native will be fond of ornaments, lovely in appearance, liked by all, clever and intelligent.
2. *Bharani*	He will carry out his purposes to the end, will be truthful, clever, happy and healthy.
3. *Krithika*	A heavy eater, fond of the society of matrons (a suspicion attaches to his moral conduct); will be brilliant and famous.
4. *Rohini*	Will be truthful, pure, sweet-tempered, well-spoken, with a settled mind and lovely in appearance.
5. *Mrigasirsha*	Fickle, sharp-witted, timid, eloquent, industrious, wealthy and sensual.
6. *Ardra*	Perfidious, haughty, ungrateful, mischievous and sinful.
7. *Punarvasu*	Amiable, dull, easily contented, fond of food and drink; afflicted by disease.
8. *Pushya*	Self-controlled, composed in mind, liked by all, learned, wealthy and inclined to virtue.
9. *Aslesha*	Insincere, inclined to hoarding, sinful, ungrateful and deceitful.
10. *Magha*	Will be wealthy, have many servants, enjoy life, worship the gods (i.e., be religious), and will be very industrious.
11. *P. Phalguni*	Will speak sweetly, be generous, bright in appearance, fond of wandering and loyal to his sovereign.
12. *U. Phalguni*	Will be loved by all, earn money through his learning, happy and fond of pleasure.
13. *Hasta*	Will be industrious, impatient, fond of drink, merciless and thievish.
14. *Chitra*	Will wear beautiful garments and flowers, have beautiful eyes and limbs.
15. *Svathi*	Will be modest, clever in trade, compassionate, sweet-spoken and virtuous.
16. *Vishakha*	Will be envious, covetous, bright in appearance, clever in speech and quarrelsome.
17. *Anuradha*	Will be opulent, dwell in foreign lands, unable to endure hunger, and will ramble from place to place.
18. *Jyeshta*	Will have few friends, be contented but irritable.
19. *Mula*	Will be proud, wealthy, happy, of a soft disposition, firm-minded, and luxurious in his living.
20. *P. Ashadha*	Will have an amiable marriage partner, will be proud and firm in friendship.
21. *U. Ashadha*	Will be well-behaved, righteous, have many friends, be grateful and amiable.
22. *Sravana*	Will be prosperous and learned, have a liberal-minded marriage partner, will be rich and have wide-spread fame.
23. *Sravishta*	Liberal, generous, wealthy, courageous, fond of music but greedy.
24. *Shatabhisha*	Truthful, unfortunate, will conquer enemies, be daring and hard to win over.
25. *P. Bhadrapada*	Afflicted, hen-pecked, wealthy and clever, but miserly.
26. *U. Bhadrapada*	Clever in speech, happy, possess children, will overcome his enemies and be virtuous.
27. *Revathi*	Will have a symmetrical body, be liked by all, courageous, clean and healthy.

3. An unhappy union is indicated by the following pairs of nakshatras: 3 and 9; 9 and 15; 14 and 20; 17 and 23; 23 and 2; 24 and 3.

4. A happy marriage is indicated by these pairs of nakshatras: 6 and 12; 11 and 17; 14 and 8; 7 and 13.

5. When the groom's Moon is more than nine nakshatras forward from that of the bride's, the marriage is fortunate except in the following instances: If the groom's Moon is in the first quarter of the 12th nakshatra forward from the bride's; in the fourth quarter of the 14th nakshatra forward; or in the third quarter of the 16th nakshatra forward.

Both Natal Moons in the Same Nakshatra

1. An auspicious marriage if in nakshatras 4, 6, 10, 13, 16, 22, 26, 27.

2. An average marriage if in nakshatras 1, 3, 5, 7, 8, 11, 12, 14, 17, 20, 21.

3. Marriage should be avoided if both nakshatras are in 2, 9, 15, 18, 19, 23, 24, 25.

Nakshatras in the Same Rasi

1. To assure a favorable marriage, the natal Moon of the intended groom should be prior in zodiacal longitude to that of the prospective bride's.

2. If the nakshatra of the groom's Moon follows that of the bride's, a favorable marriage is also possible, providing the natal Moon of the woman is in nakshatra 1, 3, 5, 10, 13, 15, 20, 24.

3. Of nakshatras that belong to the same rasi, the following are inauspicious and should be avoided: 2 and 3; 8 and 9; 23 and 24.

Combinations of Certain Nakshatras

Special significance is given the following pairs of nakshatras belonging to the natal Moons of a married couple: Mutual affection and happiness: 20 and 26, 21 and 27. Prosperity and affluence: 2 and 8, 19 and 25. Ill-feeling between husband and wife: 27 and 6, 18 and 12, 16 and 22. Separate domiciles of husband and wife: 1 and 22. Widowhood: 26 and 5. Many sons: 4 and 10, 25 and 4. Disgraceful sons: 16 and 10. Many daughters: 1 and 7, 17 and 21. Death and material loss: 12 and 5, 13 and 19.

RAJJU

Second in importance among the ten lunar considerations, governing felicity in married life and immunity from widowhood. The nakshatras are here divided into five groups:

Padha – Nakshatras 1, 9, 10, 18, 19, 27.
Ooroo – Nakshatras 2, 8, 11, 17, 20, 26.
Nabhi – Nakshatras 3, 7, 12, 16, 21, 25.
Kanta – Nakshatras 4, 6, 13, 15, 22, 24.
Siro – Nakshatras 5, 14, 23.

For a favorable marriage the nakshatras occupied by the Moons of the bride and groom should not be in the same Rajju division. If they are in the same Rajju, the following delineations apply:

Padha leads to travel in foreign countries, bringing loss of social position, or unorthodox views.
Ooroo results in loss of property.
Nabhi presages loss of offspring.
Kanta portends death of the wife.
Siro portends death of the husband.

GANAM

The third of the most important of the ten lunar considerations pertains to wealth. Here the nakshatras are divided into three groups:

Deva Ganam: 1, 5, 7, 8, 13, 15, 17, 22, 27.
Manushya Ganam: 2, 4, 6, 11, 26.
Rackshasa Ganam: 3, 9, 10, 14, 16, 18, 19, 23, 24.

(Note: Nos. 12, 20, 21, 25 are not mentioned in the text of *Kalaprakasika*. It is possible they belong to Manushya Ganam, but there is no certainty in this conjecture.)

1. If the natal Moons of the man and woman are in nakshatras belonging to the same ganam, the suitability of a marriage is excellent.

2. If the man's Moon is in a deva ganam nakshatra, and the woman's Moon is in a manushya ganam, the prospects for a suitable marriage are fair.

3. If the nakshatra position of the man's Moon is in deva ganam, and the woman's is in rackshasa ganam, marriage would be adverse.

4. If the man's Moon is in manushya ganam and the woman's in rackshasa ganam, marriage would be very harmful, even fatal to both parties.

The adverse conditions in these ganam considerations are negated if rulers of the rasis in which the Moons are located are the same, or friendly planets. Also, the evil is abated if the Moons are in opposite rasis. Finally, the effect of the rackshasa and manushya combination is neutralized if the bride's Moon is more than 14 nakshatras forward from the one occupied by the groom's Moon.

RASI

The fourth in order of importance shows growth of family. This lunar comparison is based on the rasi position of the Moons, which may be either favorable or unfavorable.

1. Bride's Moon in 2nd rasi from groom's, inclines to a long life.
2. Groom's Moon in 2nd rasi from bride's is very adverse. (Note: The evil is negated or diminished if this 2nd rasi is even-numbered: Taurus, Cancer, Virgo, etc.)
3. Bride's Moon in 3rd rasi from groom's gives happiness, whereas groom's Moon in 3rd rasi from bride's brings misery.
4. Bride's Moon in 4th rasi from groom's bestows wealth; groom's Moon in 4th rasi from bride's brings poverty.
5. Groom's Moon in 5th rasi from bride's, widowhood is indicated. The converse is the case if the bride's Moon is in the 5th rasi forward from the groom's.
6. Bride's Moon in 6th rasi from groom's brings many sons; groom's Moon in 6th rasi from bride's indicates loss of sons. (Note: Such misfortune may be averted if the rasis are any of the following pairs: Aries–Virgo; Sagittarius–Taurus; Libra–Pisces; Aquarius–Cancer; Leo–Capricorn; Gemini–Scorpio. In these, the bride's Moon should be in the first named rasi, the groom's in the second.)
7. If the natal Moons of the bride and groom are in rasis opposite each other in the zodiac, the couple will have a long and happy life.
8. Ill effects indicated in the rules given for position of the Moons in the rasis can be negated if the rulers of the man's and woman's rasis in which their Moons are posited are the same; or if rulers of their rasis are friendly planets; or if their Moons are in rasis opposite each other.

YONI

The fifth in importance among the lunar comparisons, and is believed to give many sons. The word yoni literally means the female reproductive organs, hence this consideration for marriage suitability is based upon the sexual rapport indicated between the various nakshatras. Here the animal symbol which is assigned to each nakshatra is compared with the animal symbol of another (Schedule E).

1. Natal Moons of a man and woman having the same animal representative indicates a well-mated couple: Horse, 1 and 24; Elephant, 2 and 27; Sheep, 3 and 8; Serpent, 4 and 5; etc.
2. A man and woman will be mutually hostile in a marriage relationship if the nakshatras occupied by their Moons are ruled by Monkey and Sheep; Deer and Elephant; Horse and Buffalo; Cow and Tiger; Rat and Cat; Serpent and Rat; Dog and Deer—all of which should be avoided.
3. Nakshatras not having the same animal rulership, nor the mutually hostile combination cited in rule 2, are considered neutral, indicating sexual relations of an average sort.

MAHENDHRAM

This marital consideration develops attachment, promotes well-being and prolongs life. The man's Moon should be in the 4th, 7th, 10th, 13th, 16th, 19th, or 25th nakshatra forward from that occupied by the woman's Moon.

STHREE-DHEERGHAM

This marital consideration promotes general welfare. The nakshatra occupied by the groom's Moon should be 13 nakshatras beyond that of the bride's Moon.

RASYADHIPATHI

This marital consideration pertains to the harmony between the rulers of the rasis occupied by the natal Moons of the prospective bride and groom, and indicates prosperity through foods grown in the soil. Although the relationships given here may contradict some of the rules found elsewhere, it should be remembered that these are special applications established by tradition. The Moons of the man and woman should be in rasis whose rulers are friends according to the following schedule:

SUN	Friendly to Jupiter only.
MOON	Friendly to Mercury and Jupiter only.
MARS	Friendly to Mercury and Venus only.
MERCURY	Friendly to all except Sun.
JUPITER	Friendly to all except Mars.
VENUS	Friendly to all except Sun and Moon.
SATURN	Friendly to all except Jupiter.

These relationships between lunar rasi positions are not always mutually friendly. A man with Moon in Pisces would find a suitable mate in a woman with Moon in any rasi except Aries or Scorpio. However, a

woman with Moon in Capricorn or Aquarius would not find a man with Moon in Pisces desirable. Moon in a Saturn-ruled rasi is not reciprocally amicable to rasis ruled by Mars, Moon, Sun and Jupiter. The best relationships are obviously those which are mutually friendly. When the Moon is in good rapport with the other's lunar rasi, but the latter's is not harmonious to the former, it is better that the woman's Moon be the one that is friendly to that of the man.

VASYAM

The ninth of the marital considerations favors development of posterity, and is based upon the relationships of the rasis occupied by the natal Moon in the nakshatras of the man and woman. Harmony between the couple may be predicted if the rasis of the two Moons are concordant. These are interchangeable, i.e., the following groupings of rasis in which the Moon is posited apply to both parties.

Aries:	Leo and Scorpio	Libra:	Capricorn
Taurus:	Cancer and Leo	Scorpio:	Virgo
Gemini:	Virgo	Sagittarius:	Pisces
Cancer:	Scorpio and Sagittarius	Capricorn:	Aquarius and Aries
Leo:	Libra	Aquarius:	Aries
Virgo:	Gemini and Pisces	Pisces:	Capricorn

VEDHAI

The last of the lunar comparisons is based upon the nakshatras occupied by the natal Moons, and is thought to give many sons. Marriage should not take place if the Moons of the prospective bride and groom occupy the following pairs of mutually antagonistic nakshatras:

1 – 18	6 – 22	10 – 27
2 – 17	7 – 21	11 – 26
3 – 16	8 – 20	12 – 25
4 – 15	9 – 19	13 – 24

The remaining nakshatras consist of a triad, 5, 14, 23, indicating that a combination of any two of the three is also adverse.

Exceptions to this rule of antagonistic nakshatras occur when the Moons are in opposite rasis; or in rasis ruled by the same or friendly planets, in which case a compatible marriage is possible.

Further Evidence Pertaining to Marriage

Of the ten considerations, or lunar comparisons just reviewed, it is important that there be agreement in at least five. Less than this indicates a general lack of compatibility and the union should be avoided. However, additional appraisal can be made by considering the relationships existing between certain planets in the two charts.

In a man's chart the Moon and Venus are the most important. If the Moon is conjunct or opposition the Sun in the woman's chart, or has other strong aspects, the suitability of marriage is increased. Likewise, if the man's Venus is conjunct, opposed to or square the woman's Mars, the possibility of a good marriage is favored.

In a woman's chart the Sun and Mars are the most important planetary considerations. Her Sun should form a strong aspect with the Moon in the man's chart, and her Mars should have a strong aspect to his Venus.

If there are no such aspects, then the conjunction, opposition or square of planets which are Natural Friends should be considered. Where there are no strong aspects between mutually friendly planets there is little likelihood of a marriage being a suitable one.

There are still other considerations concerning marriage, among which is the traditional rule in India that a man's caste (or position in the social hierarchy), should always be higher than that of the woman's. (In other words, a woman should look up to, and respect her husband.)

Nakshatras are also classified as male, female, and hermaphrodite, the latter indicating both male and female characteristics in one individual:

Female: 2, 6, 9, 10, 11, 12, 14, 15, 16, 18, 20, 21, 22, 23.
Male: 1, 3, 4, 7, 8, 13, 17, 25, 26, 27.
Hermaphrodite: 5, 19, 24.

Naturally, the most favorable combinations of these nakshatras for a man and woman contemplating marriage is that they be "male" and "female," respectively. If they be otherwise, that is, if the man's nakshatra Moon is female, and the woman's male, the relationship will be adverse. If the nakshatras of the man and woman be hermaphrodite and female; hermaphrodite and male; both male or both female, the influence is mediocre.

NATURE OF THE NODES

Being traditionally an observational astrology, the Hindu system gives attention to certain astronomical phenomena which the Western system is apt to neglect. This is particularly exemplified in the matter of the Moon's Nodes, their nature and influences in the horoscope. Rahu and Ketu, the North and South Nodes respectively, are an important part of every delineation. In the Vimshottari System they are used on a par with the planets as rulers of periods during the lifetime.

Much can be understood concerning the Nodes by considering what we know about these phenomena of our Solar system. First, they are not bodies like the planets, but merely locations of a time-space relationship between the Moon, Sun and Earth, marking the points where the orbit of the Moon around the Earth intersects the orbit of the Sun's apparent path in the Heavens. The Node's "movement" is always retrograde, taking approximately nineteen years to complete the cycle of the zodiac.

We might not be particularly concerned with the Nodes were it not for the fact that they are involved in both solar and lunar eclipses. An eclipse occurs only when one of these nodal points is in the same longitude as the luminaries at either the New or Full Moon. Eclipses are of varying intensities of strength, from total to partial, according to the distance between the Nodes and the Sun and Moon; but any orb up to 15° will result in at least a partial eclipse.

In ancient astronomy the Nodes were symbolized by a fearsome dragon which periodically "swallowed" the Sun or the Moon. In other words, the Nodes were thought of as enemies of the luminaries—the sources of light and warmth which give to all creation life, vitality, energy, fertility, initiative and the Will to survive. Since light stands for intelligence and enlightenment, it became evident that the nature of the Nodes, counteracting this light, was one of lethargy and ignorance.

Having no body, the Nodes cannot send forth vibrations or radiations. Having no magnetism, they cannot attract. In other words, not being physical entities, they cannot emanate force, nor can they deflect it as do the planets. Nodes cannot influence by aspects; only their conjunction with the luminaries or the planets may be considered, since they have no power other than from the position they occupy in the zodiac at a given time. However, they can receive aspects according to the nature of the planet with which they are associated and the constellation they occupy.

Be this as it may, the greatest significance of the Nodes is their lack of vitalizing intelligence. The influence of a planet always stimulates with inherent intelligence; the Nodes do not, even in that portion of the zodiac which they occupy. Wherever a Node is located, the lower elemental forces are permitted to enter and act upon the astral or psychic body of the individual. Elemental forces are those relating to the mineral, vegetable or animal kingdoms, but not to the human or the divine. Planets represent intelligences superior in their nature to the human, and exercise powers which reveal super-human, or semi-divine wisdom.

The influence of these higher powers is dulled by the Nodes, much as a mute suppresses the tones of a violin. The Nodes belong to the Moon, which represents the psychic nature with its race memory and unconscious recollections of the distant past. During primitive stages of evolution, man's survival depended upon being at one with the forces of Nature. Lunar-inspired goddesses preceded Solar gods. Instinct and intuition were paramount. As man evolved, the reasoning mind differentiated its objectives from those of Nature, so that innate psychic abilities retreated under the onslaught of the developing intellect. Man's Will and self-direction increased at the expense of his elemental instinctual nature (as modern psychology has amply demonstrated).

The foregoing statements regarding the Nodes need not be applied literally to any horoscope, but it is well to keep in mind that we retain vestiges of the elemental qualities which they represent. Even though the developing intellect constantly compresses its animal-instinctual-psychic constituent into smaller and smaller compass, it still remains as a necessary component of our psychological being. Without his primordial instinct, man could not survive. Hence the elemental forces of the Nodes have their proper place, but it must be remembered that this is at variance with the reasoning mind.

Being allied to that early period of evolution dominated by the reptilian life-expression, the Nodes are by

nature cold-blooded, sluggish and inactive. Snakes, lizards and similar creatures become dormant unless warmed by the Sun. During the cold winter months insects disappear into the ground, birds fly to warmer climates, and many animals hibernate. Under the warmth of the spring Sun all Nature comes alive. The Nodes have no such quickening power, nor do they favor development of the higher mind or spiritual aspiration. Weeds grow of their own accord; it takes hard work to cultivate a garden. Wherever the Nodes are in the horoscope, the elemental forces rush in, diminishing the Will, crowding out the influences of the Sun and Moon, and in general weaken the control of the intelligence over desire.

Hindu symbology personifies these influences as rackshasas, pisachas, etc.; we might call them demons, not in the sense of a purposefully evil entity, but rather as mindless elementals lacking intelligent direction. Generally it can be said that the Nodes cause evil arising out of ignorance, apathy, lack of Will-power, indecision, hasty actions, sloth, and the inability to recognize and assume responsibility. They have control over all attitudes of mind acquiescent to the demands of the desire-body, and which lack the higher qualities of aspiration and Will.

The list of evils associated with the Nodes in delineation is long, including poverty of thought, absence of hope, inertia, torpor, sluggishness, laziness, indifference, shiftlessness, listlessness, negativity, carelessness, negligence, slovenliness, stupidity, lack of self-sufficiency and absence of self-respect. Some forms of mental aberration come under their sway, such as compulsions, obsessional behavior, unreasoned fears, delusions, nightmares and phobias. On the physical level they represent dirt and filth, and the diseases arising from them, such as epidemics, pestilences and plagues. Also they control vermin, parasites of all kinds, including the human and the psychic. The Nodes induce wounds and accidents through carelessness, loss of material goods by lack of ordinary precaution, as well as invite robbery.

While it might appear that the afflictions of the Nodes bear marked resemblance to those of Saturn and Mars, which are also enemies of the luminaries, they are never as strong nor as enduring as the influences of the planets, and will always operate on a level inferior to that of Mars or Saturn. For example, Saturn, like Rahu, can produce sloth, melancholy and apathy resulting from an enterprise or ambition being thwarted and one's efforts coming to naught. However, the nature of this gloom of disappointment is of a high and tragic order, whereas the misery brought on by Rahu is fretful, unworthy and petty in its significance. Unlike Saturn, the depression under Rahu stems from inability to initiate action, fecklessness and inertia from lack of red blood. The bodily ailments caused by Saturn are generally slow to develop and are chronic. Those under Rahu include neurotic complaints, such as hysteria, delirium, nightmares, delusions and minor forms of temporary mental instability which are not chronic.

Ketu partakes of the nature of Mars, but on an inferior level and of a weaker influence. Robbery due to Mars would be a drastic and even fatal event, while Ketu would bring pilfering, petty thievery sometimes habitual, and that form of stealing known as vandalism, characterized by senseless destruction. Malefics may bring afflictions of enduring or severe nature, but they are always of heroic dimensions. Those of the Nodes are pesky rather than noble. Naturally, when a Node conjuncts a malefic planet it augments the latter's power to bring evil.

The Nodes have their good qualities. We need the instinctual attributes which they represent. To be in harmony with these lower, natural forces is necessary. Psychic faculties have their value if controlled, and the desire-nature gives strength. Ability to endure adverse conditions, especially privation, comes from these nodal points. Cattlemen, for instance, have long been aware that runts survive hard winters, whereas the good stock dies off. So among men, the more primitive can exist where the highly intellectual would perish. Instinctual knowledge of self-protection derives from the Nodes; it might be said that their benefits come from that sixth sense which warns us to act or not to act in sudden crisis where there is not time for analytical appraisal of the situation. Ketu is especially useful in attaining spiritual development which is contingent upon mortifications of the body, since he gives the ability to endure such stringent measures.

However, Rahu, the Dragon's Head, is considered stronger than Ketu, the Dragon's Tail. Hence in the Vimshottari system, Rahu has the longer planetary period. In fact, it is almost as long in duration as Saturn's, while Ketu's period is much shorter, and equal to the malefic he most resembles, Mars.

Although the Nodes are more inimical to the luminaries than to any of the planets, since they belong to the Sun and Moon, they do have a planetary equalizer in Mercury. Representing the reasoning mind, Mercury can offset or neutralize much of the malefic influence of the Nodes. It is true that both Sun and Moon also represent intelligence, but inasmuch as they govern so many fields, their influence is diffused compared to Mercury's specialization in the processes of thought. It

is not only the intelligence represented by Mercury, but its liveliness, curiosity and constant activity which combat the lethargy and indifference represented by the Nodes, and the astral influences to which they are susceptible.

In modern times, news of psychic phenomena such as the intrusion of poltergeists, or of more darksome and occult occurrences, generally comes from communities where the influx of Mercurial activities has been at a minimum. Most of the eerie tales we hear come from localities where the inhabitants, either by clannishness or stubborn resistance to new ideas, have remained in isolation from the modern world. Folk of such places are close to the earth, live according to traditional lore and superstitions, and more often than not act upon emotional urges rather than with reason. It is this insulation against the cosmopolitan curiosity of Mercury which we find in such places as Ireland, the Balkans, and in areas of the United States, which provide the breeding ground and fertile soil for the more elemental manifestations of the Nodes. However, this condition also occurs in the most modern city, and involves any individual who rejects rational thought and exists primarily on the plane of the desire-body.

Having no corporeal existence, the Nodes, more than any of the planets, derive their character from the constellations which they occupy in the nirayana chart. The dispositors of the Nodes must also be taken into consideration in delineation. According to the condition of the dispositors, and the houses in which the Nodes are posited, their domains of influence may be interpreted.

Although passivity and inferiority is a characteristic of the Nodes, a dasa ruled by either of them is not necessarily lacking in activity. On the lower planes activity may go on at a great rate, but will not manifest itself in higher levels. In a broad sense it might be said that during a dasa under Rahu or Ketu there is no inner development beyond that which has already been achieved prior to the period ruled by the Node. Under such a dasa the fruits of the desires' aims may be reaped, but there will be no inner changes such as result from the conscious direction of the aspiring Will.

Influences of the Nodes

Just as with the malefics when strong and well-placed, the Nodes can be influential in achieving good in the life of the individual, although the influence is weaker. The primary characteristic of Rahu, being of a Saturnine nature, produces results through abstaining from action, which in its positive expression could be instinctual precaution and foresight; whereas in the negative sense it would mean apathy, failure to act wisely, or to take actions promoted by fear or excessive caution. In short, Rahu is primarily passive in manifestation.

Ketu, being of the nature of Mars, influences the life through lack of premeditative action (impulsive action) which in the benefic form would give instinctive foresight, response to "hunches," and protective reflexes. Its malefic expressions include hasty or ill-considered speech or acts motivated by irrational urges. Ketu is primarily active in manifestation.

The principal distinction between Rahu and Ketu is one of amplitude. Rahu affects matters on a larger scale than Ketu. If Rahu is involved in robbery, "the take" would be impressive, whereas Ketu would be content with pilfering things of little or no intrinsic value. Poison is in the head of the snake, or Dragon (Saturn), whereas it is the Scorpion's tail (Mars), that does the mischief.

The delineations given here are for the position of the Nodes in the natal chart, but apply particularly to the periods ruled by them, whether dasa, bhukti or antaradasa. The power of Rahu or Ketu is greatly increased in its evil effects if in the natal chart they are associated with either of the luminaries, Saturn or Mars. When Rahu is strong by rasi, house and aspects, or associated with benefic planets, his periods of rulership give happiness, children, political power and financial rewards. If, however, he is weak in rasi, etc., or associated with malefics, his dasa and its sub-periods bring persecution by Government or those in authority, loss of prestige and social position, and possible death by poison or execution.

Ketu, whether favorably or unfavorably situated, has a much lesser range of expression, and of a more mediocre nature. Happiness would be more ephemeral; political power would be restricted to the district ward; and financial gains might be in terms of a reduction in the rent! Whereas under Rahu, persecution by the government might mean a trial for espionage, under Ketu it may be no more than an investigation of last year's income tax return; and as for loss of prestige, perhaps the neighbors are not on speaking terms because your front yard is in a state of neglect.

Rahu in the Houses During Dasa, Bhuktis or Antaradasas

In the 1st: Causes diseases of the brain, possibility of poisoning, injury from firearms, sharp instruments or fire due to carelessness; destruction of relatives, sorrow, troubles of a personal nature and defeat in battle.

In the 2nd: Brings loss of money, wealth or position through ineptitude or negligence. The native suffers from careless dietary habits and mental torpor or distraction. Employers or superiors are apt to be unsympathetic, and much sorrow comes from falsehood and anger.

In the 3rd: This being the natural home of Mercury, who enjoys contact with the outside world, there is a better than average possibility for the periods under Rahu in this house to be beneficial, bringing gains through relatives, success in trips, correspondence, and other matters ruled by Gemini—Mercury.

In the 4th: There may be loss of lands, troubles with government officials, or with taxes; accidents in conveyances, and sorrows in the home-life. Death may occur to the native himself, or to his mother.

In the 5th: Possibility of mental or emotional stress and derangement; trouble with diet, litigation, and love affairs. Children are the source of difficulties and losses.

In the 6th: Fear of fire or thieves; losses through those who work for the native, and of small animals. Health suffers from lack of attention to diet. There is also possibility of respiratory or skin afflictions.

In the 7th: Brings troubles to partnerships, both business and marital, due to failure to meet obligations incurred under such relationships. It is an evil period for commercial enterprises, farming, or investments. Servants prove to be unreliable or malicious, and the native is plagued by insects and fear of serpents.

In the 8th: Unreasonable morbidity and fear of death. Support from partners is withdrawn, or fails to materialize. There may be loss of children or the marriage partner, fear of thieves and danger from wild animals. Residence is likely to be in remote or unpleasant surroundings.

In the 9th: Possible death of the father or spiritual teacher; loss of social prestige, investments, and the respect of children.

In the 10th: This is a favorable position for Rahu, and unless very badly afflicted, bestows favors and patronage during dasa, bhukti and antaradasa periods. Also it assists in proper application to worthy purposes and legitimate ambitions. However, if the 10th is an unfavorable rasi, and Rahu is aspected by or associated with malefics, the contrary may be expected. Under such conditions there is exile from home, unsettled residence, or the native is subject to slander or persecution for immoral behavior.

In the 11th: Again, this is a better than average house position, and unless badly conditioned, the periods ruled by Rahu should bring the respect of the community and friends. Much comfort and gain in wealth, especially houses and lands, is possible.

In the 12th: Apt to bring exile in foreign places, or isolation, and dependency upon the public for care or assistance. It indicates a period of mental and emotional stress, sometimes severe enough to require hospitalization. The marriage partner and children suffer, and there is much expenditure with little profit. There may be loss of money invested in agricultural pursuits.

Ketu in the Houses During Dasa, Bhuktis and Antaradasas

In the 1st: Unreasonable fears and jealousies; fevers and physical exhaustion from excessive and wasteful activity. Apt to suffer from diseases arising from filth, carelessness or self-indulgence, such as smallpox, bubonic plague, dysentery, typhoid and venereal diseases.

In the 2nd: Loss of money, extravagance, quarrels and bitter speech. Inclines toward malnutrition or digestive disturbances. Unfavorable for married life.

In the 3rd: Usually brings a measure of happiness, but can also bring enmity or discord from brothers and sisters.

In the 4th: Dangerous for marriage partner and children but indicates gains from houses, lands and produce of the earth.

In the 5th: Losses or disappointments through children and all creative activities. Extremely adverse for speculation of any sort. Mental health suffers from tense emotional states and an over-active, suspicious imagination.

In the 6th: Can be dangerous for physical well-being, which suffers from poisons, fire, or injuries inflicted by inferiors or thieves. It is not good for incurring debts, which can prove to be excessive.

In the 7th: Worries and losses through business partnerships, marriage and children. A time of harassment by open enemies or lawsuits. Native is apt to be tactless in social dealings and incur the enmity of friends. Health problems arise from genito-urinary diseases.

In the 8th: Dangerous for the life, if supported by other indications. The native meets with problems of

non-support or lack of assistance from partners. May indicate death of the father, and on the physical level there may be asthmatic or respiratory disorders.

In the 9th: Difficulties regarding religious beliefs, or with educational institutions. Death of the native's guru, teacher or mentor. Loss of social prestige, failure in educational pursuits, or the untimely termination of academic education.

In the 10th: Public dishonor or loss of reputation. Troubles through those in authority, the law or government. Indicates a period of great sorrow and mental affliction.

In the 11th: Gives considerable happiness with friends, and activities involving social welfare or charitable work.

In the 12th: Imprisonment or banishment. Native is forced to depend upon public welfare or the charity of friends and relations. Changes of residence and wanderings. In general, a period of misery and suffering which also carries the danger of impaired eyesight.

PART THREE

PLANETARY PERIODS OF LIFE

VIMSHOTTARI DASAS

Strictly speaking, there is no parallel in India to the Western system of progression, either primary or secondary. However, there is a method of prediction often used in Hindu astrology utilizing planetary periods. It is called the Vimshottari Dasa, and is based upon the longitude of the Moon at birth and the nakshatra which it occupies. The word dasa means period (of time). The number of years in each cycle of nine dasas (corresponding to the pariyayas of the nakshatras), totals 120, which is considered to be the ideal span of life, and from which the system takes its name —vimshottari from *vim* (20), and *sata* (100). One hundred and twenty is also one-third of the circle of the zodiac, and represents the benefic trine aspect.

The first dasa of life begins with the longitudinal position of the natal Moon in the nakshatras, and ends when the next nakshatra (or dasa), takes over, beginning the second period of life, and so on. The duration of these dasas vary as in the pariyayas, repeating themselves in the same order in a cyclical pattern as do their planetary rulers.

Only the first planetary period of life—that belonging to the nakshatra occupied by the Moon at birth—may vary in its duration. Since the time interval assigned to each nakshatra has a boundary of 13°20′, it is necessary to calculate the proportionate years which remain when the natal Moon is located in an intermediate point of the nakshatra. This calculation is based on the distance from the Moon's longitude in the nakshatra to the longitude at which the nakshatra ends. The distance is then converted into time. An example of the procedure is applied to the horoscope of Calvin Coolidge, using Table IV.

1. Nirayana position of natal Moon = 3° 48′ Gemini
   Zod. Long. of Moon (from 0° Aries) = 63° 48′
   This falls in nakshatra 5 (53° 20′ to 66° 40′)

Longitude at end of nakshatra	= 66° 40′
Minus longitude of Moon	− 63° 48′
Degrees remaining in nakshatra	= 2° 52′

2. Nakshatra No. 5 is ruled by Mars, and has a period of seven years.

3. Multiply years ruled by the nakshatra occupied by natal Moon by the remaining degrees (from birth to the end of the Moon's nakshatra), and divide by the degrees of a complete nakshatra. The result will give the number of years and days in the first dasa of life.

   Stated in figures, using Coolidge's Moon as an example,

   Convert degrees to minutes:
   A nakshatra = 13° 20′ = 800′
   Remainder of nakshatra = 2° 52′ = 172′

   $$\frac{7 \text{ years} \times 172'}{800'} = 1.505 \text{ years remaining in natal nakshatra.}$$

4. Convert decimal of a year to days by multiplying decimal by 365¼ days:
   .505 × 365¼ = 184.451 days (or 184 days).

Thus the first planetary period in the life of Calvin Coolidge would be ruled by Mars for 1 year, 184 days after his birth.

Having determined the length of the first planetary period, the remaining dasas follow in sequence and for the duration given in the list of nakshatras in Table IV. To find the calendar date for the beginning and end of the subsequent planetary periods, use as a starting point the number of years and days which complete the first dasa of life. To this add the number of years for each ensuing planetary period according to the nakshatra table.

Planetary Periods for Calvin Coolidge

	Year	*Month*	*Day*
Birth:	1872	July	4
Mars dasa (remainder in birth nakshatra)	1 year		184 days
End of Mars dasa	1874	Jan.	4
Rahu dasa	18 years		
End of Rahu dasa	1892	Jan.	4
Jupiter dasa	16 years		
End of Jupiter dasa	1908	Jan.	4
Saturn dasa	19 years		
End of Saturn dasa	1927	Jan.	4
Mercury dasa	17 years		
End of Mercury dasa	1944	Jan.	4

Calvin Coolidge died in 1933 during Mercury's planetary period, making it unnecessary to calculate dates beyond this time. During the first, or Mars dasa, delicate health for both mother and child, and also unhappiness for the mother are indicated. Actually, Coolidge's mother was not strong, and died when he was twelve years old.

His childhood and adolescence took place in the 18 year period of Rahu, the Moon's north Node, which is well-placed by rasi, and in the 10th house. Being so favorably situated, it gives good advantages in education and professional training, as was the case in Coolidge's life. Jupiter ruled the next period of 16 years, giving him a fortunate young manhood. During this time he left the family farm with his father's blessing, choosing a Jupiterean profession—Law. Upon being admitted to the bar he was accepted as a partner in an established law firm of good repute. Thus Jupiterean good fortune was mirrored in his professional life, giving impetus to his political activities which were already becoming apparent.

February 1st, 1898, marked the opening of his own law office in Northampton, Massachusetts, and election to his first public office—that of City Councilman. Although this position carried no salary, it led to his election as City Solicitor the following year, with a stipend of $600.00 per annum, a substantial addition to anyone's income in those days.

In 1906 Coolidge was elected to the Massachusetts House of Representatives, through which office (by his own admission) he sought to further his legal career. But progress was slow and unspectacular, as indicated in his natal chart by the planetary ruler of this period being close to the cusp of the 12th house. Nonetheless, Jupiter, being near its highest exaltation point, insured the quality and stability of any progress made.

In 1908 Saturn became the planetary ruler for the next 19 years, ushering in a period of great ambition, heavy responsibility, scant pleasure and very little rest. In 1910, and again in 1911, he ran for and was elected to the office of Mayor of Northampton. For the first time he was putting politics before his career in law—an attitude which led him to seek and gain, first the Lt. Governorship and next the Governorship of Massachusetts, then the Vice-Presidency which ultimately led to the highest office of all, President of the United States. These offices were not achieved or administered without much sacrifice of personal comfort and convenience. Saturn in the 5th house of Coolidge's horoscope, in opposition to Sun, Venus and Mercury, shows the willingness to give up personal satisfactions and pleasures in favor of the demands of ambition. Publicity regarding his taciturn manner is well known, but one also has to remember that during this Saturn period Coolidge lost both his father and his son.

BHUKTIS

Since the dasas endure for such long intervals, they provide only a basic outline lacking in definite details which distinguish the sub-periods of life and help fix the times of change, achievement, defeat and rest. As a matter of refinement, the dasas are divided into periods termed bhuktis, which are further divided into antaradasas. Each bhukti is one-ninth of a dasa, whereas each antaradasa is one-ninth of a bhukti. Their proportionate spans of influence follow the same order as that of the dasas.

The ruler of the first bhukti in any dasa is the same as that of the dasa itself. The rulers of the next eight bhuktis follow in the sequence given for the dasas. Thus the first bhukti of a Mars dasa will be Mars bhukti, and will rule for 7/120th of the Mars period, which is 7 years (7/120 × 7). The second bhukti in a Mars dasa is Rahu bhukti, ruled by Rahu, whose span of time is 18 years (7/120 × 18). The third bhukti of Mars dasa is Jupiter bhukti, ruled by Jupiter, whose span of time is 16 years (7/120 × 16). Next comes Saturn bhukti with a rule of 7/120 × 19 years; Mercury bhukti with a rule of 7/120 × 17 years; Ketu bhukti with a rule of 7/120 × 7 years; Venus bhukti with a rule of 7/120 × 20 years; Sun bhukti with a rule of 7/120 × 6 years; and finally Moon bhukti with a rule of 7/120 × 10 years.

From this illustration it may be seen that each bhukti of any dasa period rules for a period according to the dasa years of the governing planet or Node, divided by 120 (the ideal length of life, represented by each pariyaya), and multiplied by the number of years controlled by the ruler of the bhukti period in the same planetary sequence as that given the dasas. These are fixed terms of rulership, based upon the periods set forth in Table IV.

The procedure in figuring the bhuktis of a Mars dasa has been given because it is important that the underlying principle be understood. However, such laborious calculations are not necessary in actual practice, since the periods of bhuktis and antaradasas are worked out for each dasa in Table V, and augmented in Table VII. These, together with Table VI, giving days between two dates, can be used to arrive at the bhukti and antaradasa period in any dasa with very little effort.

Example: To find the bhuktis in force from the beginning and end of a dasa, using the Saturn dasa of Calvin Coolidge, which covers the period between January 4, 1908, and January 4, 1927, consult Table V—6, headed Saturn Dasa. The number of days given for Saturn bhukti is 1098.79. Change to years and days, dividing by 365¼ days for a mean year. This figure is added to the date on which the dasa begins (Jan. 4, 1908), and the result converted to a calendar date by means of Table VI (Days Between Two Dates). Each bhukti period is successively added to the day and year on which the previous bhukti ends, until all nine are completed. The resulting schedule (G) will indicate the beginning and end in calendar dates of each bhukti of the dasa for Calvin Coolidge under consideration.

In calculating the bhuktis of any dasa, the date on which the last bhukti ends theoretically should be the same as the last date of the dasa period itself. However, it sometimes happens that these do not coincide exactly. There may be a discrepancy of a day, more or less, since the decimals in the Tables have not been carried out to more than two points, and also because of the variations in our calendars, such as leap year, etc.

A brief delineation of the bhuktis of the Saturn dasa in Coolidge's nirayana horoscope will indicate how they operated during this period of his life. As already mentioned, the entire Saturn dasa is characterized by dedication to ambition for power and position. In 1910, Coolidge ran for office for the first time without considering it as an aid to furthering his legal career. However, it was not until the Sun bhukti of the Saturn dasa that he was elected Governor of Massachusetts (1918), which office brought with it his first real glory. He served two terms as Governor while the bhuktis of Moon and Mars were in effect.

During the Moon bhukti the Boston police strike occurred (Sept. 9, 1919), which, being an extraordinary event, attracted national attention and brought Coolidge to prominence in the public eye. In the natal chart, Moon is conjunct Mars, representing public strife and law enforcement; both are in the 10th house, indicative of publicity.

In 1920, during the Mars bhukti, Coolidge was elected Vice-President. In the natal chart, Mars is the least elevated of the three occupants of the 10th house, and is almost on the cusp of the 11th. (The bhava chakra shows it to be in the 11th house.) Its influence,

SCHEDULE G

Bhuktis of Saturn Dasa — Calvin Coolidge

Beginning of Saturn Dasa and Bhukti		1908	Jan.	4		
Saturn Bhukti, 1098.79 days	=	3 Yrs.		3.04 days		
End of Saturn Bhukti		1911		7.04	=	Jan. 7
Mercury Bhukti, 983.13 days	=	2 Yrs.		252.63 days		
End of Mercury Bhukti		1913		259.76	=	Sept. 16
Ketu Bhukti, 404.84 days	=	1 Yr.		39.57 days		
End of Ketu Bhukti		1914		299.33	=	Oct. 26
Venus Bhukti, 1156.63 days		3 Yrs.		60.88 days		
End of Venus Bhukti		1917		360.21	=	Dec. 26
Sun Bhukti, 346.98 days	=	0 Yrs.		346.98 days		
				707.19		
(Convert days to years)		1 Yr.		− 365 days		
End of Sun Bhukti		1918		342.19	=	Dec. 8
Moon Bhukti, 578.32 days	=	1 Yr.		213.07 days		
				555.26		
	=	1 Yr.		− 365 days		
End of Moon Bhukti		1920		190.26	=	July 9
Mars Bhukti, 404.82 days	=	1 Yr.		39.57 days		
End of Mars Bhukti		1921		229.83	=	Aug. 17
Rahu Bhukti, 1040.96 days	=	2 Yrs.		310.46 days		
				540.29		
		1 Yr.		− 365 days		
End of Rahu Bhukti		1924		175.29	=	June 24
Jupiter Bhukti, 925.3 days	=	2 Yrs.		194.8 days		
				370.09		
		1 Yr.		− 365 days		
End of Jupiter Bhukti		1927		5.09	=	Jan. 5

though strong, was diminished in its results, for the Vice-Presidency has often been a form of oblivion as well as honor.

However, Rahu bhukti was already exerting its influence when Coolidge succeeded to the Presidency upon the death of Warren G. Harding, August 3rd, 1923. Rahu is the most elevated factor in the natal chart, indicating attainment of the highest order. Furthermore, the nature of Rahu agrees with the circumstances of Coolidge's succession to the Presidency through adversity befalling his chief. It also accounts for the peculiar and mysterious nature of this adversity. (See analysis of the Nodes.)

Jupiter bhukti brought rewards based on personal achievement, for it was during this period that Coolidge was elected President (Nov. 4, 1924). This indication of popular approval must have been far more gratifying than achieving the Presidency through the death of a predecessor. However, this period also saw the death of his son on July 7, 1924, at the age of 16, and the death of his father in 1926.

The loss of a parent when death is more or less to

be expected, is amply accounted for by Jupiter, ruler of the bhukti in Saturn's dasa, and also ruler of the natal 8th house, and posited on the cusp of the 12th. But in the case of the son's death, much stronger evidence is required. Jupiter rules the 5th house in the nirayana chart, and although it is a benefic credited with bringing children into the world, in Hindu astrology it is said to also take them away. Furthermore, the dusthana houses are involved. Jupiter rules the 8th, is in the 12th of the bhava chakra, while Saturn, ruler of the 6th house, is located in the 5th. Another condition exists which illustrates the Hindu aphorism that planets lying in the 6th, 8th or 12 rasis from the ruler of the dasa, bring evil during their bhukti periods. Jupiter is in the 8th rasi from Saturn, and would tend to bring ill fortune in the affairs indicated by Saturn (5th house —children), during its bhukti. The antaradasas of this period, given later, provide further evidence of loss through death.

Love of power and glory were not patent in the demeanor of Calvin Coolidge, reflecting his Virgo Ascendant in the sayana horoscope. His quiet, simple, unassuming and somewhat retiring personality was legendary during his Presidency, especially since it was paradoxical to the position which he held. However, his inner nature is revealed by the Leo Ascendant in the nirayana chart, with its great need for power and acclaim. That it was power and glory for its own sake which he unconsciously sought is demonstrated by his scrupulous refusal to profit financially from the advantages which his position as President presented. There was no admixture of greed; no 2nd house considerations of material gain, and nothing resembling nepotism to influence him. During his administration, no relatives or cronies received appointments on the strength of their connections.

In the Hindu system, Saturn, like the Sun, stands for ambition. In Coolidge's natal chart, Saturn opposes a stellium of all the other planets. From the drishti analysis (Fig. 15), it may be seen that Saturn alone made powerful aspects, and was powerfully aspected; posited in the 5th house, Leo's natural domain, further substantiates the hidden drive for rulership possessed by this man. When at one time during his Presidency Coolidge was made Honorary Chief of an American Indian tribe, and posed for photographs in a feathered headdress, the smile which he wore was truly that of a Big Chief!

ANTARADASAS

Further refinement in delineation is possible through subdivisions of the bhukti periods, termed antaradasas, of which there are nine in each bhukti. They have the same planetary rulerships in the same sequence as the dasas and bhuktis, and their calculation is based on the same principle. The ruler of the first antaradasa of any bhukti is the same as that of the bhukti itself (under the dasa to which the bhukti belongs). In a Mars bhukti, the first antaradasa is under Mars, ruling 7/120ths of the period governed by Mars bhukti in Mars dasa, or 8.7 days. The second antaradasa in Mars bhukti is under Rahu, lasting for 22.4 days. The third is under Jupiter, lasting for 19.9 days, etc. Cf. Table V—3.

To subdivide a bhukti consult Table V headed by the planet of the dasa under consideration. The antaradasa rulers are listed in the column to the left, with their respective periods of rulership within each of the bhuktis. For example, Mars dasa, Jupiter bhukti, the first antaradasa is under Jupiter, with a period of 45.4 days; the next antaradasa is under Saturn, ruling for 54 days, etc.

To ascertain the interval of time during which an antaradasa is effective in any bhukti, add to the date on which the bhukti begins, the number of days contained in the antaradasas of the bhukti being subdivided.

In the example of Coolidge's Saturn dasa and its bhuktis, the first antaradasa would be Saturn, with a span of 174 days (Table V—6). This figure is added to the date when the Saturn dasa (and bhukti) began —in this case, January 4, 1908, or 4 + 174 = 178 days. Convert to a calendar date, using Table VI, where it will be found that 178 equals June 27 (1908), marking

the end of the first antaradasa in the Saturn bhukti. Continue using the Saturn Dasa Table and the Saturn bhukti column. Mercury has a period of 155.7 days; this, added to the 178 days terminating the Saturn antaradasa, results in 333.7 days, which gives November 29 (still in 1908) as the end of the Mercury antaradasa. Add the number of days for each succeeding planet and the Nodes in the antaradasas until all nine have been completed. The end of Saturn's antaradasa (Jupiter) should coincide with the end of the Saturn bhukti (January 7, 1911). (Note: The date on which the ninth antaradasa ends in any bhukti should be the same as the end of the bhukti period itself; but again, as already explained, there may be a slight deviation between these last two dates.)

TIMING PLANETARY RULERSHIP OF AN EVENT

It is sometimes useful to know the influences in force when an outstanding event in the life has occurred. To avoid computing the entire series of bhuktis and antaradasas up to a given event, use may be made of the Cumulative Tables of Bhuktis and Antaradasa (Table VII), in which the years ruled by each dasa are converted into days, and thereby indicate the planetary rulers of both bhukti and antaradasa for a particular calendar date. This is accomplished by the following steps:

1. Date of the event.
2. Subtract the beginning date of the dasa in which the event occurred.
3. Convert the difference into days, as given in the schedule at the top of the Cumulative Tables under the proper dasa rulership for the time of the event.
4. In the section under Antaradasa, find the nearest lesser number, as determined in Step 3.
5. The planetary ruler of the antaradasa in effect at the time of the event is to the left in the Tables, on a line with the figure determined by Step 4. The ruler of the bhukti is found at the head of the column containing this same number.

Example A

1. Coolidge succeeded to Presidency:		1923, Aug. 3 (215 Days)
2. Saturn dasa began:	−	1908, Jan. 4 (4 Days)
Interval	=	15 Years, 211 Days

3. From Table VII–6,

Converting 15 years to days	=	5478 Days
Add days of Interval	+	211 Days
Total days in Interval	=	5689 Days

4. From Table VII–6, in columns under Antaradasas, nearest lesser number is 5641.5
5. To the extreme left of this line is Venus, ruler of the antaradasa. At the head of the column is Rahu, ruler of the bhukti.

Thus the event (gaining the Presidency) occurred in the Saturn dasa (ambition), Rahu bhukti (most elevated point in the horoscope), and Venus antaradasa (ruler of the Midheaven).

Example B

1. Death of Son:		1924, July 7 (188 Days)
2. Saturn dasa began:	−	1908, Jan. 4 (4 Days)
Interval	=	16 Years, 184 Days
Or		5844 Days
	+	184 Days
3. Total days in Interval		6028 Days

4. Nearest lesser number: 6014.5
5. On this line and in this column, Jupiter rules both the bhukti and the antaradasa.

Thus John Coolidge's death occurred during his father's Saturn dasa, Jupiter bhukti and antaradasa. As mentioned previously, Jupiter is eight rasis from Saturn, and would tend to bring misfortune in those affairs indicated by Saturn during its bhukti and antaradasa. It is the ruler of the 8th house (death), and 5th (children), occupying the 12th (sorrow), and in a

dusthana house from Saturn, which is in the 5th. Jupiter's influence in bringing about the loss of a child is doubly indicated by its rulership of both bhukti and antaradasa at the time of the son's death.

EXAMPLE C

Coolidge's election to the Presidency, November 4, 1924, took place 308 days after the death of his son. Adding 308 to 6028 days already obtained above, gives 6336 days. From Table VII–6, the nearest lesser number to this figure falls in Jupiter bhukti and Mercury antaradasa of the Saturn dasa.

The disturbing influences of Jupiter ruling both the bhukti and antaradasa during the event of July 7th, is here mitigated by the Mercury antaradasa. Mercury is ruler of the 2nd (material resources), and 11th houses, and is in its own sign in the 11th (hopes, wishes and circumstances). Although close to the natal Sun (11°), it is almost free from combustion, and is within 11° of Jupiter, so that it holds a "neutral" position, counteracting the adverse influences of Jupiter and a powerful Sun.

Mercury's opposition from Saturn shows Coolidge's conservatism. During his administration, his watchword was "Economy," an aim toward which members of his Cabinet were often recalcitrant (Saturn in Sagittarius, natural 9th house domain). However, Jupiter as ruler of the 8th, would invite material support from people in general (or perhaps their concurrence with ideas regarding a conservative economy, since the Teapot Dome scandal was of the very recent past). Jupiter also rules the 5th, wherein Saturn, ruler of the dasa of this time, is posited. The 5th is a trikona house, and considered fortunate since it is in trine to the Ascendant. The public support which gained Coolidge the election is shown by Saturn's rulership of the 7th house.

JUDGING INFLUENCES OF DASAS, BHUKTIS & ANTARADASAS

In delineating the combined effects of dasas, bhuktis and antaradasas, attention must be given to the Compound Friendships and Enmities existing between the planetary rulers involved. Benefits are augmented when these rulers are Friends; the opposite if they are Enemies. A dasa or its sub-periods if ruled by malefics with a high Shad Bala is more advantageous than periods ruled by benefics with a weak Shad Bala. A planet is powerful if it has more than 480 virupas of Shad Bala; with less than 300 virupas it is weak.

During the dasas ruled by dusthana planets—those governing the 6th, 8th or 12th house—there is likelihood of disease, wounds, theft, enmities and death. If a benefic rules a dusthana house the evil incurred takes a milder form. When the benefic is high in Shad Bala, the problems or discomfitures it brings are apt to be those resulting from self-indulgence or opportunities to have an excess of pleasures in life.

The following delineations are naturally limited in their scope and are offered as guides to the student for more detailed observations and application. In general, the karma ripened in any dasa is brought into manifestation during the bhukti of the planet ruling the dasa. The minor agencies through which the karma is precipitated are indicated by the rulers of the antaradasas as well as the bhuktis. Although evil aspects seem to be emphasized in these delineations, it should be kept in mind that in those instances where benefics rule the houses, or the ruler is conjunct benefics, or the house contains a benefic, or where the ruler, either benefic or malefic, is very high in Shad Bala, the adversities described may be negated and in their stead, beneficial events may be expected.

DASA PERIODS ACCORDING TO HOUSE RULERSHIP

The 1st house is not treated here since it represents the native's happiness which depends upon the contributions from the other houses. However, the effect of any planet in the 1st house, and the ruler of the rasi of the 1st house should be noted.

During the dasa of the 2nd house ruler, if a malefic, or conjoins a malefic, or the 2nd is occupied by a malefic, the bhuktis or antaradasas of Saturn, Mars, Sun and Rahu will bring loss of wealth.

During the dasa of the 3rd house ruler, bhuktis and antaradasas ruled by malefics incline to difficulties with close relatives, neighbors, contracts, communications or short journeys.

During the dasa of the 4th house ruler, bhuktis and antaradasas ruled by malefics bring about conditions which cause the native either to leave home or be forced to leave home and family, or create losses and troubles connected with the home, the mother or family.

During the dasa of the 5th house ruler, if a malefic, or conjoins a malefic, the bhuktis and antaradasas of evil planets bring emotional instability, possibility of a nervous breakdown, or more serious psychotic problems. Improper diet may endanger the health, or food is apt to be scarce, ill-prepared or contaminated. In general, all 5th house matters suffer.

During the dasa of the 6th house ruler, if a malefic, weak or afflicted, the bhuktis and antaradasas bring losses from litigation, fire, theft, servants or those in the native's employment. Inability to adjust to social or environmental demands and requirements leads to ill health, such as jaundice, liver and spleen disorders.

During the dasa of the 7th house ruler, if evil or conjunct a malefic, the bhuktis and antaradasas ruled by malefics bring possibility of quarrels with, or separations from persons of the opposite sex, the marriage or business partner, or the native may suffer illness which could lead to his death. In any case, the native will act contentiously, or without conciliatory attitudes. The health suffers from diseases of the genito-urinary system.

During the dasa of the 8th house ruler, if a malefic or conjunct a malefic, there is likelihood of loss of wealth or inheritance, and/or material loss through the marriage or business partner. Little support is offered by other persons, and the reputation often is under attack. There is also possibility of death of the native, or trouble and sorrow through the death of others. The body suffers from diseases of the throat and excretory organs.

During the dasa of the 9th house ruler, if a malefic or conjoined a malefic, and the bhuktis and antaradasas are ruled by malefics, brings misery in travel, especially in foreign countries. Inability to achieve a higher education or the lack of such training creates problems; religion and philosophy are occasions of worry and concern. It is an inopportune time for investment, and is apt to be characterized by hatred or envy of relatives and the hostility of brothers and sisters.

During the dasa of the 10th house ruler, if malefic or conjoined a malefic, and the bhuktis and antaradasas are ruled by evil planets, there will be lack of constraint, or violation of the law which brings about punishment. Employers or those in authority incline to be unsympathetic; employment is difficult and with small remuneration. Public recognition or success is denied and the reputation may suffer from slander or libel. The health is prone to diseases of a wasting or debilitating nature.

During the dasa of the 11th house ruler, if malefic or conjoined a malefic, the bhuktis and antaradasas of evil planets may cause losses through the government, change of legislation or civil restrictions. Occupational status is variable, with possibility of accepting employment which is distasteful or for which the native is ill-suited. Friends are the source of much sorrow and prove unable to help in trying situations. There are urges to participate in social or political reforms which are unpopular or not founded upon good judgment. Actions tend to thwart achievement of goals, leading to chronic unhappiness which upsets the health and mental stability.

During the dasa of the 12th house ruler, if bhuktis and antaradasas are ruled by Sun, Mars, Saturn or Rahu, and these are weak, afflicted or ill-placed in the natal chart, brings loss of self-determination either from illness of a physical or mental nature, or from violation of the law. It follows that the wealth and reputation suffer, especially if the native has not adhered to proper spiritual principles and his secret transgressions are revealed. It is a time of sorrow, or contact with those who are sorrowful. Under many of these conditions, Rahu may cause injury from reptiles, parasites, theft, and misplaced sympathy.

Combined Rulership of Dasas and Bhuktis

The following delineations treat the planets according to their natural functions and influences. However, the position of a planet by house, its Shad Bala and relationship to other planets, as well as its rasi position, are also to be considered. Emphasis here is placed upon a planet's association with other planets, and the aspects it receives from them. To be "associated with" means to be in the same rasi, or the same house, even when the orb exceeds 15°.

In applying these delineations it must be remembered that no planetary period can produce an effect beyond that promised in the natal horoscope. If the birth chart is especially fortunate, the most dire planetary periods will not bring about results of a disastrous nature. Possibility of death, mentioned in connection with some of these periods, may occur only when the natural length of life terminates during such a dasa, or if several other indications of death are strong and coincident with that dasa.

These delineations also may be used as outlines for interpreting the antaradasa periods during a bhukti. Naturally, they would not produce effects as strong as the bhuktis, but in general the nature of their influence would correspond to the bhukti-dasa relationships, and the over-all influence of the dasa would be the same.

The strength of a planet in the chart, either from position, Shad Bala, etc., must always be considered. Strong planets, both malefic and benefic, bring more positive results into the life than weak planets. The nature of a planet's action and influence in the last analysis is determined by the house it rules and the house in which it is situated. Judgments in this respect are similar to those used in Western astrology, with this exception: Planets ruling a dasa will give more benefits during the bhukti or antaradasa of another planet which is a Friend (Natural, first, Compound, second), located in an unfavorable or weak house, than if related to an Enemy planet located in an angle. This is not to say that the latter is not strong, but rather that beneficial results are always greater between Friends than Enemies.

The order followed here under combined rulership of dasas and bhuktis is according to the regular sequence of the planets in the Vimshottari system, which varies from the more typical order of planets according to their rulership over the days of the week. Delineation of the Nodes has already been considered in a preceding section.

SUN DASA

(Sun Dasa) *Sun Bhukti*

If the Sun is well-situated, this period promotes progress in education, advancement in position or authority, and brings recognition from superiors or the Government. It indicates a time of good health, increase of wealth, and enjoyment of comforts and luxuries, providing that the Sun in the natal horoscope has some bearing upon wealth or comfort by association with the 2nd or 4th houses.

If on the contrary, Sun is debilitated, in its fall, or the rasi of an Enemy (Natural or Compound Enemy), or occupies the 6th, 8th or 12th house, or rules one of these houses, there is likelihood of trouble with relatives, difficulties with superiors, loss of power and wealth, either by death or through the father. There may be loss of patrimony or of actual support from the father. The magnitude of the evils depends upon the degree of affliction to the Sun.

(Sun Dasa) *Moon Bhukti*

When there is a good relationship in the horoscope between Sun and Moon, and the Moon is well-situated in an angle or the 5th or 9th house, or if the Moon occupies the rising rasi, this period may denote marriage if the native is of proper age. If already married, it denotes the possibility of birth of a child, happiness from children and the marriage partner, as well as increase of property and wealth. It is often marked by fortunate opportunity to purchase houses, lands, or items of personal adornment. Frequently this period indicates pleasant journeys or voyages overseas, or the achievement of some office or desirable employment.

If Moon is afflicted, waning, or combust the Sun, illness in the family, public disgrace, quarrels with superiors and/or loss of wealth, property or position is probable. Servants and those in the employ of the native often prove unreliable or causes of trouble. These evils are aggravated if the Sun is also weak. When the Moon is located in the 6th, 8th or 12th house there is possibility of drowning, unreasonable fears and worries which can lead to melancholia and possible suicide.

(Sun Dasa) *Mars Bhukti*

If Mars is exalted, occupies an angle or the 5th or 9th house, there can be increase in wealth and property with general prosperity. It is a time of courageous action, powerful positions, and a firmness of mind which brings about success in projects of an executive nature, especially when engineering, military or other Martian occupations are involved. When Mars receives a powerful aspect from the ruler of either the 9th or 10th

house, it brings a time of attainment of some desired office, and a likelihood of much traveling.

If Mars is not well-situated in the horoscope, this period brings quarrels with both superiors and friends, as well as inferiors. Mental attitudes tend to change rapidly, with a considerable compulsion to engage in wicked deeds which might lead to imprisonment. If Mars is in either the 2nd or 7th house, the health suffers from acute fevers, infections, or accidents from fire, sharp instruments or machinery. The tendency to become overly excited in anger can bring about heart seizures, apoplexy, or injury from other persons.

(Sun Dasa) *Jupiter Bhukti*

If Jupiter is exalted in the horoscope, or occupies an angle, or the 5th, 9th or 11th house, this bhukti denotes a favorable time for education or educational work, especially in philosophy, science, religion, law, or related professional occupations. In ordinary affairs, it brings opportunity for marriage, or the birth of a child, and inclines superiors or those in authority to bestow favors of a material nature. In general, the prosperity will not only be maintained but increased.

Should Jupiter be poorly situated in the horoscope, this bhukti brings troubles from various sources which manifest through the family. For a married woman, it brings difficulties in the affairs of the husband; to the single woman it brings difficulty in employment or broken promises from suitors. It is a time characterized by hypocrisy, either of the native or those close to him, and creates trouble by prompting persons to make promises which they cannot keep or which they do not wish to keep. Cheating others under the guise of piety, religion, or improper application of the law, often accompanies this bhukti when Jupiter is weak.

(Sun Dasa) *Saturn Bhukti*

When Saturn is fortunately situated, this bhukti brings happiness, moderate prosperity, and is helpful in marriage or in contracting a happy marriage. If Saturn is exalted or otherwise situated in an outstanding manner, it brings additional wealth, honor, authority, or leadership in one's community. It is generally a time of sober application of talent, energy and thought.

When Saturn is afflicted, or is in the 6th, 8th or 12th rasi from the Sun, it brings about troubles with the family, estrangement or separation from loved ones, and the possibility of imprisonment or long hospitalization. All affairs suffer under this bhukti; it can mark the time of death of the parents, or if Saturn is in the 2nd or 7th, accident or death to the native. Diseases of the body which are brought about by poor circulation, faulty elimination or calcification are common to this bhukti.

(Sun Dasa) *Mercury Bhukti*

When Mercury is exalted, in an angle or the 5th, 9th or 11th house, this bhukti brings the respect of educated and intelligent persons. Speech is powerful and persuasive, filled with wit, humor, vivacity and similar ingredients which make for success in Mercurial pursuits.

When Mercury is poorly situated in the horoscope and is located in a dusthana house, this bhukti brings much wandering both of the mind and the physical body, with little profit. The speech is apt to be slow, ill-tempered or boring. There is danger from indiscreet talk or from inability to speak frankly or truthfully. If Mercury is in the 2nd or 7th house of the natal chart, this bhukti brings trouble with the wife and children, accidents due to haste or lack of foresight, and illness to the organs of speech.

(Sun Dasa) *Ketu or Rahu Bhukti*

These have been discussed in a separate section. However, the Nodes are enemies of the luminaries and when in the dasas of either Sun or Moon, the Ketu or Rahu bhuktis would not be favorable periods. Likewise, in the dasas of Ketu or Rahu, the bhuktis of Sun and Moon would not be good periods. The bhuktis of Rahu and Ketu are most favorable in the Mercury, Jupiter and Venus dasas.

(Sun Dasa) *Venus Bhukti*

Venus well-placed in the horoscope, or in the rasi Cancer, marks a good time to choose a marriage partner, especially for a man to choose a wife. For women, it indicates a time of amicable relationships with other women and a period of much pleasure. The luxuries of fine living attract the interest, and opportunities for enjoying them are plentiful. It generally favors prosperity and pleasurable pursuits.

If Venus is in a dusthana house it can bring

the displeasure of superiors, anxiety in marriage, and illicit love affairs. So afflicted, Venus bhukti can bring loss of the wife or husband and/or children. If it is also associated with the ruler of the 7th house, while being a dusthana planet, it brings danger of mental disease, losses through sloth, self-indulgence or ill-founded generosity. When Venus is afflicted and conjunct ruler of the 8th or 12th house, it may indicate danger of accidental death.

MOON DASA

(Moon Dasa) *Moon Bhukti*

When Moon is well-placed and associated with the rulers of the 9th and/or 10th house, this bhukti denotes opportunity for marriage, or if married, the birth of a child. It gives increase of wealth, happiness and general prosperity, as well as realization of wishes, and honor from the public or Government.

When Moon is afflicted this bhukti indicates a sudden loss of wealth or occupation, mental anguish and illness, or troubles through the mother. Moon in the 2nd or 7th house and afflicted indicates disappointments in the career, inability to achieve success due to sloth or lack of public support, and the possibility of death by drowning or suffocation.

(Moon Dasa) *Mars Bhukti*

If Mars is well-situated this bhukti brings increase of wealth, honors and happiness. However, if Mars is badly situated or occupies a dusthana house, there is danger of litigation, destruction of wealth and property, and loss of health from blood diseases. It may indicate accidents or surgical operations. When Mars occupies the 2nd or 7th house, or if the rasi dispositor of Mars is located in the 7th rasi from the Moon, the mind becomes agitated, the speech is vituperative and rash, and the actions are aggressive, overbearing and imperious. Such behavior creates antagonism in superiors and partners, with resulting losses through such persons.

(Moon Dasa) *Jupiter Bhukti*

When Jupiter is well-situated this period is accompanied by an increase of property, comfort and prosperity. It favors marriage or birth of a child and possible benefits from the Government.

When Jupiter is debilitated, this bhukti may bring the death of the father or of a son. There is apt to be demotion, dismissal, or deportation during this period, which warns against impetuous or grandiose projects and travel to foreign lands. Jupiter in the 2nd or 7th, or conjunct the rulers of these houses, brings ill health; both the liver and the heart may be involved.

(Moon Dasa) *Saturn Bhukti*

When Saturn is favorably situated, this bhukti brings an increase in the family as well as general material well-being. It is also considered a good time in which to start a new business.

If Saturn is not favorably situated, or in the 2nd, 6th, 8th or 12th house, there is possible dishonor or slander and loss of prestige. Physically it can bring the loss of a limb, surgery, and the possibility of falls, suffocation or injury from falling objects.

(Moon Dasa) *Mercury Bhukti*

When Mercury is well-situated, especially in the 5th, 9th or 11th house, it can mean an increase in wealth. The intellect is sharpened, leading to an increase in knowledge. In this instance Mercury acts as a rational influence and may bring about the cessation of disputes, as well as solutions to problems of business and trade. Such awareness and insight may lead to recognition by superiors or associates, with subsequent rewards and contentments.

When Mercury is unfavorably situated, this bhukti may bring losses of a material nature, espe-

cially in enterprises connected with animals. It is indicative of a time of loss of public favor, and may lead to imprisonment if Mercury is especially afflicted in the natal horoscope. Mercury in the 2nd or 7th often creates conditions leading to illness during this bhukti.

(Moon Dasa) *Venus Bhukti*

When Venus is well-placed in the horoscope and conjunct the Moon or strongly aspected by the Moon, this is a time of much pleasure and material well-being. Venus operates to bring love and marriage into the life, or to intensify the awareness of love and entertainment of friends and family. Materially it denotes gain, and may possibly bring about the discovery of hidden treasure.

When Venus is weakly situated the reverse prevails, and particularly warns against improper attachments to other persons. There is apt to be loss of reputation, scandal and public censure due to weakness of the love nature. Women prove to be an annoyance and source of trouble. There is often separation from loved ones, either by travel or by illness; and wealth may be dissipated through inattention, neglect, or theft. If Venus is heavily afflicted or very weak, this period can bring accidental death.

(Moon Dasa) *Sun Bhukti*

When Sun is well-placed this is a time of prosperity, and can bring about recovery of property or wealth previously lost. The native is popular, well-received by superiors and loved by friends and family. It often indicates the birth of children.

When Sun is unfavorably placed, or in the 6th, 8th or 12th rasi from the Moon, it may bring loss of reputation, quarrels with those in power, and subsequent loss of wealth. This bhukti carries the further possibility of loss through bandits, and injuries from serpents or insects. In the 2nd or 7th house, the Sun can bring fevers and trouble with the lungs.

MARS DASA

(Mars Dasa) *Mars Bhukti*

Mars well-placed gives birth to sons during this bhukti, and if Mars is conjunct the ruler of the Ascendant, it brings military advancement, success in trades associated with Mars, and gain through an employer or by marriage. It is generally a prosperous time.

If Mars is not well-situated in the chart, then this bhukti brings accidents from firearms, sharp instruments, or machinery. There is a possibility of loss or injury through the Government, military forces, bandits or those of a Martian nature. Often this period indicates a time for surgery.

(Mars Dasa) *Jupiter Bhukti*

If Jupiter is well-situated and is the ruler of the 5th, 9th or 11th house, or is located in the 5th, 9th or 11th rasi from either the Ascendant or Mars, this bhukti brings great honor and fame. It always indicates a time of general prosperity and well-being.

When Jupiter is afflicted or weak in the natal horoscope, the reverse is indicated, and warns against undertaking projects which are not founded on solid ideas. The tendency is to become too expansive or to undertake more than one can handle, with the resulting misfortune. Over-indulgence on any level can mean subsequent physical illnesses, especially those involving the liver or digestive system.

(Mars Dasa) *Saturn Bhukti*

When Saturn is well-situated, this dasa-bhukti combination can be a period of success through application of hard work and serious thought. It tends to bring increases in the family, prosperity, and leadership in associations connected with trade.

When Saturn is not strong in the horoscope, or when it is located in the 5th, 9th, or 11th rasi from Mars, or in the 6th, 8th or 12th house, it may bring

unprofitable or disagreeable travels to foreign countries, dishonor or loss of wealth, dismissal or deportation. If Saturn is very afflicted and Mars is not favorably placed, this may bring a period of great moral weakness which could lead to homicide, or some evil deed resulting in imprisonment. In the 2nd or 7th, Saturn can bring quarrels with loved ones, separations and possibility of accidental death.

(Mars Dasa) *Mercury Bhukti*

When Mercury is well-situated this is a favorable period, characterized by a righteous mode of life, obedience to the laws and rules of society which leads to respect and public authority. It inclines to spiritual interests but is also indicative of material prosperity.

If Mercury is unfavorably situated this a period which threatens dishonor, loss of close relatives, wife or children. It may bring imprisonment if Mercury is in the same rasi as Mars. When Mercury is conjoined Saturn it causes malicious speech and emphasizes the cruel side of the personality, leading to quarrels and general unpopularity. Should Mercury be located in the 2nd or 7th house there is possibility of serious illness.

(Mars Dasa) *Venus Bhukti*

When Venus is well-situated, conjunct or strongly aspected by the ruler of the Ascendant, this period brings opportunity for marriage, birth of a child, gain from property and general prosperity. Venus inclines the interests to love, romance, personal enjoyments and happy associations with others.

When Venus is not well-situated the reverse is the case, and this period is marked by sorrows, loss of wealth, trouble through the marriage partner or children, and disappointment in the career or occupation. Should Venus be in the 2nd or 7th house, there is a possibility of illness from physical excesses.

(Mars Dasa) *Sun Bhukti*

The Sun favorably situated denotes honor, fame, courage, prosperity in business, good health and increase of family. When the Sun is not favorably situated, this bhukti tends to bring mental anguish, physical injuries, loss of wealth or position, and irritability with those closely associated with the native. If Sun is in the 2nd or 7th house there is a fear of accidents or trouble involving children.

(Mars Dasa) *Moon Bhukti*

Moon in Cancer or Taurus rasi, or in trine aspect or conjunction ruler of the 1st, 4th, 9th or 10th house, brings opportunities for marriage and public success. It is generally a period of domestic tranquility, with fulfillment of reasonable desires.

When Moon is weak or in the 6th, 8th or 12th rasi from the Ascendant or Mars, this period is liable to bring troubles to the women or children in the family, disapproval from superiors, and loss of wealth. Should the Moon be waning and in the 2nd or 7th house there is a possibility of serious illness or mental affliction and even sudden death.

JUPITER DASA

(Jupiter Dasa) *Jupiter Bhukti*

If Jupiter is exalted or occupies an angle, or the 5th or 9th house, or is in the rasi Sagittarius or Pisces, this bhukti will bring honor and respect from superiors or the Government, increase of property, and promotion of charitable activities. It ushers in a period of opportunity for marriage or the birth of a child, and brings lavish living conditions in comparison to the usual mode of life.

When Jupiter is unfavorably situated, it inclines the native to associations with persons of low or vulgar habits. The affairs are apt to suffer from neglect which can bring loss of wealth. It is usually a time of separations from family, and may be a period in which the father or son dies. If Jupiter is in the 7th or conjoined the ruler of the 7th, this can be a period of serious illness.

(Jupiter Dasa) *Mercury Bhukti*

Mercury well-situated in the horoscope causes this period to be most favorable for the acquisition of knowledge or the renewal of educational pursuits. Prosperity and family happiness are often achieved under this bhukti, and it can mark a time of recognition of a gifted child.

When Mercury is badly placed in the horoscope the reverse is true, and the period is characterized by general loss of material well-being and estrangement in family relationships. It tends to make the speech sharp, the morals loose and the manner abrupt or unsociable. There may be travels under this aspect but they prove to be difficult or accompanied by illnesses, especially of the intestinal tract and the eyes.

(Jupiter Dasa) *Venus Bhukti*

Venus well-situated brings a period of prosperity and enjoyment. Artistic interests are awakened and under this influence talents of such nature may be developed. Opportunities for marriage, the birth of a child, and honors to the parents occur under this bhukti.

When Venus is not favorably situated, this bhukti brings trials and tribulations in the marriage, disagreement with brothers, loss of material possessions and excessive indulgence in sensual pleasures. Should Venus be in the 2nd or 7th house, or strongly aspected by the rulers of these houses, death may occur from poisoning, or may come through a woman.

(Jupiter Dasa) *Sun Bhukti*

If Sun is well-situated, this period marks an increase of wealth or honor, the favor of superiors, and advancement in the profession or employment. If Sun is not favorably placed, this bhukti can bring diseases, especially those of the head, and general disagreement with brethren and family. If Sun is in the 2nd or 7th, the physical ailment is likely to be one which is debilitating.

(Jupiter Dasa) *Moon Bhukti*

When the Moon has benefic positions, this bhukti brings a general increase of prosperity together with personal and family happiness. It has a particular effect on the charitable nature and often gives opportunities to engage in social or charitable works for which there is public honor.

If the Moon is badly situated, the reverse is the case, and there is likelihood of loss of wealth through a brother, maternal uncle or mother. Neighbors prove to be quarrelsome or sources of trouble. This bhukti warns against carelessness with possessions since it often brings losses through robbers or thieves.

(Jupiter Dasa) *Mars Bhukti*

Mars well-situated gives this bhukti opportunities for educational achievements and honors. There is general well-being, domestic happiness and a possible addition to the family. Most undertakings meet with success through public acceptance and support of all efforts.

If Mars is unfavorably placed in the horoscope, the reverse is likely to be the case. Additionally, it brings the possibility of injury to the eyes, ill-health from over-weight, and inclines to undue anxiety and needless fears.

SATURN DASA

(Saturn Dasa) *Saturn Bhukti*

When Saturn is benefically placed, this bhukti brings honor and preferment in the occupation, and the support and acclaim of those of lower social standing. Often it brings political gain or honor and the increase of wealth from land or property. Under favorable circumstances, inheritances are indicated by this bhukti.

If Saturn is not well-placed, this period is indicative of general unpopularity, loss of prestige or of office, and failure in business or trade. When Saturn is especially weak or receives strong aspects from malefics, this can be a time of injuries from sharp instruments, falls, or machinery. It has long been associated with diseases of a tumorous nature and if Saturn is in the 2nd or 7th house, badly

afflicted, it can indicate illness from a malignant growth and a lingering death.

(Saturn Dasa) *Mercury Bhukti*

If Mercury is favorably situated and strong, this is a time of success in all competitions, or of literary achievement. Its influence is largely felt in those areas ruled by Mercury, and the mind is conditioned to good judgment and creative activity.

Should Mercury be weak or unfavorably situated, it promises success in all affairs in the early period of the bhukti, with the ultimate loss of all, or a severe set-back in its latter portion. Mental habits are undisciplined and the personality is apt to be crafty, knavish or inclined to malicious acts, for which there is ultimate rejection by friends and family. Mental affliction or severe emotional disorders can be experienced during this bhukti, which lead to the commitment of irregular statements in writing. It is a time to avoid all contracts and hasty writing, since such may lead to lawsuits or imprisonment. Should Mercury be in the 2nd or 7th, the diseases most often experienced are cutaneous and respiratory.

(Saturn Dasa) *Venus Bhukti*

When Venus is well-situated, this period brings general prosperity, marriage, birth of children, family support and approval. Often there is a favorable change of residence. If Venus is unfavorably situated there is general lack of harmony in the life, excessive indulgence in sensual pleasures, or association with persons of mercenary or vulgar habits. Often the illnesses during this bhukti are those arising from sexual excesses, but it can also bring injuries from falls, falling objects, or water.

(Saturn Dasa) *Sun Bhukti*

If Sun is favorably situated, this period can bring promotion or wealth through aged persons or those in power. It often signifies an inheritance and is generally a period of happiness. When Sun is unfavorably situated, this bhukti brings loss of credit, material lack, and separation from brothers or business partners. On the physical level, it may bring heart trouble, or depression which may lead to a suicidal attempt.

(Saturn Dasa) *Moon Bhukti*

If Moon is in Taurus or Cancer rasi, or aspected by Jupiter, or conjunct Mercury, and otherwise favorably situated, this period is an opportunity to gain much fame or success, and brings the support or gifts from elderly people or the Government. Being a happy period, it leads to much popularity, and can be the time of receiving a legacy. When Moon is unfavorably placed, the reverse is true, and the health suffers from chills, poor circulation or chronic debility of the respiratory system.

(Saturn Dasa) *Mars Bhukti*

When Mars is well-placed, this bhukti brings favor from those in authority, increase of wealth, achievement of military rank, or in a profession associated with Mars. When Mars is weak in the horoscope, there is likely to be loss of wealth through dishonest persons or from engaging in dishonest activities. It warns against moral laxity, and is often a time of injury from sharp instruments or fire. If Mars is in the 2nd, 7th or 8th house, severely afflicted, accidental death may occur. It is a time of trials and troubles from many sources which weaken the body and expose it to highly contagious diseases.

(Saturn Dasa) *Jupiter Bhukti*

When Jupiter is well-placed, this is a time of achievement and happiness. Conservative behavior leads to honor and respect. If Jupiter is afflicted or badly situated, the reverse is the case, and brings the possibility of contagious diseases, fines, imprisonment, and marital discord. Should Jupiter be in the 2nd or 7th, heavily afflicted, there is a possibility of death.

MERCURY DASA

(Mercury Dasa) *Mercury Bhukti*

When Mercury is well-situated, this is a time of increase in knowledge, gain from travels, writings, speaking, or trade. It is a time of family happiness and satisfaction in intellectual pursuits or from young people. Should Mercury be afflicted or badly situated in the horoscope, there is possibility of separation and quarrels with the family or young people, lack of success in communicating ideas, and loss from business pursuits. Journeys are unpleasant or unprofitable. This period may bring on nervous exhaustion.

(Mercury Dasa) *Venus Bhukti*

When Venus is well-situated, or in Taurus rasi, this bhukti denotes gain in land and wealth, happiness and the approval of superiors. It often indicates a time of active participation in charitable or philanthropic work. Should Venus be unfavorably situated and especially if it is located in the 6th, 8th, or 12th house, this bhukti may bring heart trouble, dysentery, loss of position with its attendant distresses. A badly afflicted Venus in the 2nd or 7th house could mean an accidental death.

(Mercury Dasa) *Sun Bhukti*

When Sun is well-placed in the horoscope, this bhukti brings general success in all departments of life. If Mars aspects the Sun, there is possibility of gain from real estate. Sun conjunct ruler of the Ascendant can bring personal fame and success as well as wealth. If the Sun is unfavorably situated in the horoscope, the reverse is the case, and ill health or injuries involving fire or sharp instruments may be encountered. Illness or death is likely if Sun is very afflicted in the 2nd or 7th house.

(Mercury Dasa) *Moon Bhukti*

Moon favorably situated brings opportunities for a fortunate marriage during this bhukti. It also is indicative of gain in material wealth as well as acquisition of property. The home becomes the center of much happiness and is usually very beautiful, or undergoes redecorating. There is often travel, especially in a southerly direction from that occupied by the native. There may be prosperity and wealth in a foreign land, or journeys for self-improvement, cultural purposes or pilgrimages.

If the Moon is poorly situated in the horoscope, and especially if it is located in the 6th, 8th or 12th house, there is possibility of danger from bandits, robbers, or the Government. Often the morals are lax, resulting in irregular unions, loss of reputation and wealth. When the Moon is located in the 2nd or 7th house, the danger of illness is aggravated.

(Mercury Dasa) *Mars Bhukti*

If Mars is well-situated, especially if conjunct ruler of the Ascendant, this period indicates chances for happiness, approval of superiors, the birth of a son; but also difficulties in obtaining wealth, or wealth obtained only through hard work.

When Mars is unfavorably situated, this bhukti often brings sorrows and trials with the family, loss of position, troubles with the Government, and compulsions to be dishonest or untruthful which lead to serious difficulties with all concerned. Mars in the 2nd or 7th often indicates illness from infectious diseases.

(Mercury Dasa) *Jupiter Bhukti*

Jupiter well-situated indicates a period of general health, wealth and prosperity. It is especially concerned with higher education, association with learned persons, or engagement in social or religious work. When afflicted, Jupiter brings the reverse condition, with the additional possibility of illness from poison, or a possible paralysis.

(Mercury Dasa) *Saturn Bhukti*

When Saturn is well-placed in the horoscope, this bhukti is favorable for the pursuit of knowledge, gives good judgment and keen insight. It is generally an advantageous time, bringing hap-

piness in family relationships and proper recognition of work well done. When Saturn is not well-placed, this period can bring harassment from enemies, mental aberrations and morbid or unhealthy interests. Children and travel to foreign countries are especially troublesome.

VENUS DASA

(Venus Dasa) *Venus Bhukti*

Venus well-placed in the horoscope makes this period one of prosperity, entertainment, enjoyment of luxury and amorous pursuits. Traditionally, it indicates favorable travel toward the West, and the company of bright, cheerful people. When Venus is afflicted in the horoscope, this bhukti brings pleasures which are of a physically or financially exhausting nature. The sympathies are engaged by persons who do not merit them. Women or loved ones prove to be a source of irritation.

(Venus Dasa) *Moon Bhukti*

Should the Moon be well-situated, this is a time of achieving fame and success through writings, matters dealing with the public, especially those of a Venusian nature, approval of superiors, increase in income, and much pleasure in music or dancing.

When the Moon is poorly situated, this is a period in which public support is denied. It warns against speculation of any sort and is usually characterized by losses through children, women, travel to foreign countries, and failure to win the approval of superiors.

(Venus Dasa) *Mars Bhukti*

When Mars is fortunately situated, this bhukti denotes honors, especially from the Government, or highly placed persons or institutions. It is always favorable for improved financial conditions, good employment, gains through inventions, property, or those matters ruled by Mars.

If Mars is not well-placed, it is a period of loss, especially from neglect of business for pleasure, and there is general censure of one's activities by the public. It is not a favorable time for business or family affairs.

(Venus Dasa) *Jupiter Bhukti*

When Jupiter is in a benefic situation this bhukti usually marks a period of great success and prosperity. It inclines the mind to religious or philosophical ideas and tends to garner respect by causing the native to behave in an approved manner. Family life is pleasant, and there may be a marriage or the birth of a child. Many cultural or pleasurable pursuits are indicated during this bhukti.

When Jupiter is unfortunately situated, the reverse is the case and brings the possibility of not being circumspect or careful in choice of associates or enterprises. It is often a time of quarrels with both family and superiors, resulting in loss of material wealth.

(Venus Dasa) *Saturn Bhukti*

If Saturn is fortunately situated, this period promises happiness from brothers, general prosperity, and the undertaking of charitable enterprises. It is particularly favorable for business, bringing income in excess of expenditure. If Saturn is unfortunate, this bhukti may bring danger to the parents, loss of business, and troubles to the wife and children.

(Venus Dasa) *Mercury Bhukti*

If Mercury is well-situated, this is a prosperous period in all activities. It usually brings the company of cheerful, entertaining and witty people, much pleasurable travel and enjoyment of cultural pursuits. When afflicted, Mercury in this bhukti denotes the possibility of dismissal from a position, loss of reputation through gossip, or the indulgence in gossip which creates trouble. Often there is a residence away from home, which is unpleasant or unsatisfactory. If Mercury is in the 2nd or 7th house, it may denote illness.

SCHEDULE H

COUNTS FOR ASHTAKA VARGA SYSTEM

SUN — Total Count, 48

Sun:	1-2-4-7-8-9-10-11	Jupiter:	5-6-8-11
Moon:	3-6-10-11	Venus:	6-7-12
Mars:	1-2-4-7-8-9-10-11	Saturn:	1-2-4-7-8-9-10-11
Mercury:	3-5-6-9-10-11-12	Ascendant:	3-4-6-10-11-12

MOON — Total Count, 49

Sun:	3-6-7-8-10-11	Jupiter:	1-4-7-8-10-11-12
Moon:	1-3-6-7-10-11	Venus:	3-4-5-7-9-10-11
Mars:	2-3-5-6-9-10-11	Saturn:	3-5-6-11
Mercury:	1-3-4-5-7-8-10-11	Ascendant:	3-6-10-11

MARS — Total Count, 39

Sun:	3-5-6-10-11	Jupiter:	6-10-11-12
Moon:	3-6-11	Venus:	6-8-11-12
Mars:	1-2-4-7-8-10-11	Saturn:	1-4-7-8-9-10-11
Mercury:	3-5-6-11	Ascendant:	1-3-6-10-11

MERCURY — Total Count, 54

Sun:	5-6-9-11-12	Jupiter:	6-8-11-12
Moon:	2-4-6-8-10-11	Venus:	1-2-3-4-5-8-9-11
Mars:	1-2-4-7-8-9-10-11	Saturn:	1-2-4-7-8-9-10-11
Mercury:	1-3-5-6-9-10-11-12	Ascendant:	1-2-4-6-8-10-11

JUPITER — Total Count, 56

Sun:	1-2-3-4-7-8-9-10-11	Jupiter:	1-2-3-4-7-8-10-11
Moon:	2-5-7-9-11	Venus:	2-5-6-9-10-11
Mars:	1-2-4-7-8-10-11	Saturn:	3-5-6-12
Mercury:	1-2-4-5-6-9-10-11	Ascendant:	1-2-4-5-6-7-9-10-11

VENUS — Total Count, 52

Sun:	8-11-12	Jupiter:	5-8-9-10-11
Moon:	1-2-3-4-5-8-9-11-12	Venus:	1-2-3-4-5-8-9-10-11
Mars:	3-5-6-9-11-12	Saturn:	3-4-5-8-9-10-11
Mercury:	3-5-6-9-11	Ascendant:	1-2-3-4-5-8-9-11

SATURN — Total Count, 39

Sun:	1-2-4-7-8-10-11	Jupiter:	5-6-11-12
Moon:	3-6-11	Venus:	6-11-12
Mars:	3-5-6-10-11-12	Saturn:	3-5-6-11
Mercury:	6-8-9-10-11-12	Ascendant:	1-3-4-6-10-11

ASCENDANT — Total Count, 49

Sun:	3-4-6-10-11-12	Jupiter:	1-2-4-5-6-7-9-10-11
Moon:	3-6-10-11-12	Venus:	1-2-3-4-5-8-9
Mars:	1-3-6-10-11	Saturn:	1-3-4-6-10-11
Mercury:	1-2-4-6-8-10-11	Ascendant:	3-6-10-11

(*Note*: The count always begins with the rasi in which the planet is located.)

THE ASHTAKA VARGA

In predicting the quality, nature and time of karmic precipitation in the individual horoscope, the planetary periods are first in importance. Following these are the transits and their effects, which in Hindu astrology are judged by a system known as Ashtaka Varga (ashtaka = eight; varga = division). This system has three specific uses: 1) To furnish additional means of judging the karmic effects in life as indicated by the planetary pattern of the natal horoscope. 2) To accurately estimate and interpret the effect of transits. 3) To calculate the natural length of life in horoscopes in which either Mars or Saturn has the highest Shad Bala.

To judge transits the Hindu astrologer erects a special type of chart for each of the seven planets and the Ascendant. These are called ashtaka varga chakras. Ashtaka refers to these eight foci to be considered. The form used is the typical square of twelve divisions, affording the astrologer a complete survey of the effects of transits at a glance. This type of diagram has an advantage in that the rasi assigned to each sector never changes; the mutable rasis always occupy the corner sectors, beginning with Pisces at the upper left, as in the rasi chakra.

The ashtaka varga chakras indicate numerically the strength each planet possesses as it transits any of the twelve rasis in its own ashtaka varga chakra. The strength is determined by a system based on rasi relationships between any particular planet and the remaining planets and the Ascendant, for which a Schedule of Counts is necessary (Schedule H). It is also necessary to have a rasi chakra of the natal horoscope for reference. The total number of units which each planet earns in its own ashtaka varga is indicated at the beginning of that planet's schedule. If the total count varies from these figures, an error has been made.

For purposes of calculation, eight chakra forms are prepared, one for each planet and the Ascendant. The counting used in this method begins with the rasi position of the planet contributing the units, and not from the rasi position of the planet whose ashtaka varga chakra is being calculated. The usual procedure is to place a dot to indicate each unit of strength in the twelve rasis. The use of a wheel device to facilitate these computations is given later, but first it is important to understand the underlying principle involved.

Taking the Sun as the first planet to be processed, its schedule shows that it receives one unit of strength from the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th rasis (the 1st representing its own rasi). From the Moon, Sun receives one unit of strength in the 3rd, 6th, 10th and 11th rasi sectors (counting from the rasi occupied by the Moon). From Mars the Sun receives one unit in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th rasis from that occupied by Mars in the natal rasi chakra (the 1st being its own rasi). This process is repeated for the remaining planets and the Ascendant in the Sun's ashtaka varga chakra, giving a total of 48 units of strength for the Sun.

The same procedure is followed for the Moon and for each of the remaining planets and the Ascendant, using their own schedule of counts.

SUN'S ASHTAKA VARGA CHAKRA—CALVIN COOLIDGE

The rasi chakra for Calvin Coolidge (Figure 34 - a) shows position of the Sun as Gemini. Beginning with its natal rasi position, the units the Sun receives according to its Ashtaka Varga Schedule are one each from Gemini (1st rasi), Cancer (2nd), nothing from Leo, one from Virgo (4th), nothing from Libra or Scorpio, one each from Sagittarius (7th), Capricorn (8th), Aquarius (9th), Pisces (10th), and Aries (11th). Nothing from Taurus.

Under Sun's schedule of counts, the Moon in Gemini, from where its count begins, contributes to the Sun's ashtaka varga chakra one unit each to Leo (3rd rasi), Scorpio (6th), Pisces (10th), and Aries (11th).

Mars, also in Gemini, contributes one unit to Gemini (1st rasi), and one each to Cancer, Virgo, Sagittarius, Capricorn, Aquarius, Pisces and Aries, since the count for Mars in the Sun's schedule is the same as that for the Sun, and the two are in the same rasi. (If Mars were in a different rasi than that of the Sun, the count would be the same, but would begin from wherever Mars is posited.)

Mercury, being likewise in Gemini, contributes one unit to the Sun's ashtaka varga in Leo (3rd rasi), and one each to Libra (5th), Scorpio (6th), Aquarius (9th), Pisces (10th), Aries (11th), and Taurus (12th).

FIGURE 34 - a

RASI CHAKRA – CALVIN COOLIDGE

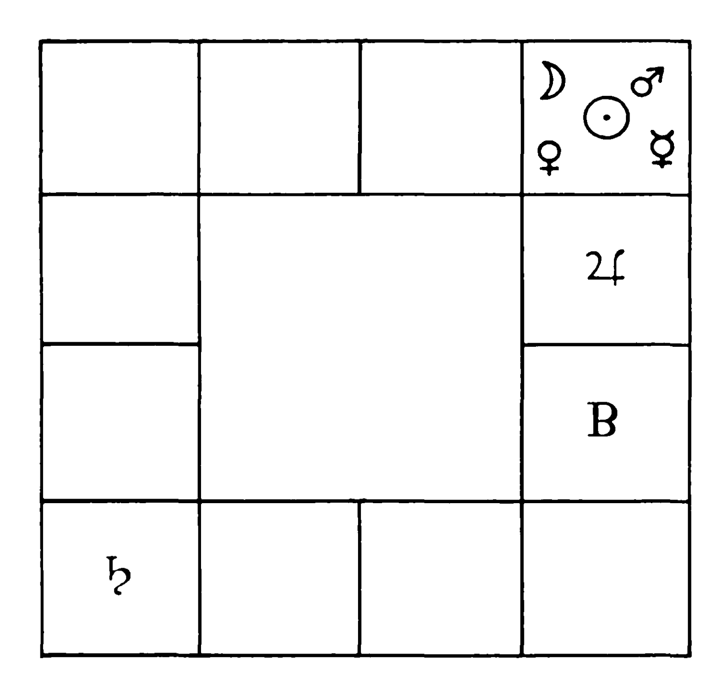


FIGURE 34 - b

ASHTAKA VARGA CHAKRAS – CALVIN COOLIDGE

••••••	••••	••••	••••
•••	☉		••••
••••	Total 48		•••
•••••	•••••	•••	•••

5	7	3	4
4	☽		2
4	Total 49		5
4	3	6	2

3	6	3	4
0	♂		2
3	Total 39		5
3	4	4	2

5	5	4	6
5	☿		4
5	Total 54		4
3	4	4	5

4	8	3	4
7	♃		6
4	Total 56		3
4	4	4	5

4	8	4	3
6	♀		3
3	Total 52		6
1	4	6	4

3	6	6	3
2	♄		1
3	Total 39		3
2	6	3	1

6	5	5	4
2	Asc.		3
4	Total 49		5
2	5	4	4

Jupiter is in Cancer, from which the count begins. Hence he gives to the Sun's ashtaka varga chakra one unit each to Scorpio (5th rasi from Cancer), Sagittarius (6th), Pisces (9th), and Taurus (11th).

Venus in Gemini (from where its count begins), contributes one unit each to Scorpio (6th rasi), Sagittarius (7th), and Taurus (12th).

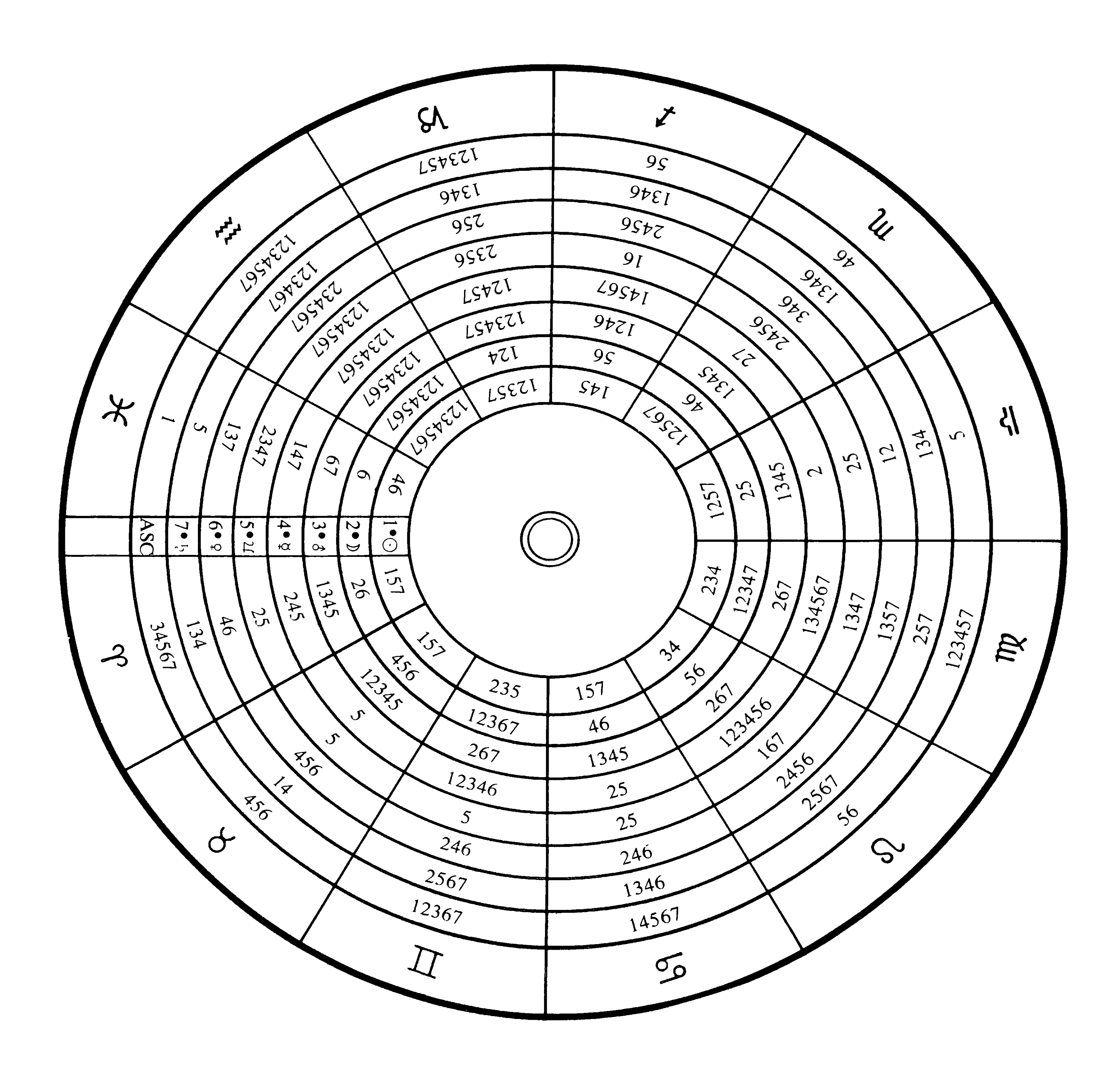
Saturn, being located in Sagittarius, contributes one unit to the Sun's ashtaka varga chakra from its own rasi (the 1st), and one each to Capricorn (2nd), Pisces (4th), Gemini (7th), Cancer (8th), Leo (9th), Virgo (10th), and Libra (11th).

The Ascendant (B), in Leo in the Coolidge rasi chakra, contributes one unit each to Libra (3rd rasi from itself), Scorpio (4th), Capricorn (6th), Taurus (10th), Gemini (11th), and Cancer (12th).

This completes calculation of strength for the Sun's ashtaka varga of Calvin Coolidge. The same process is repeated for the remaining planets and the Ascendant, in each case using its own schedule of counts. The results are shown in Figure 34 - b.

FIGURE 35

DIAGRAM OF ASHTAKA VARGA COMPUTATION WHEEL



ASHTAKA VARGA COMPUTATION WHEEL

The method just described for arriving at the planetary strength in each ashtaka varga chakra by use of the Schedule of Counts is a laborious task, and liable to error unless one is scrupulously on guard. Hindu astrologers employ a device by which to obtain these planetary strengths in a very short time and with little effort. It consists of nine moveable discs of diminishing size, with their common center held together in such a manner that each disc may be rotated separately while setting up the wheel for the individual horoscope, and then secured so that all are held in place while the work is carried out.

These discs are divided into twelve equal sectors. The names or symbols of the twelve constellations are entered on the rim of the largest disc in counterclockwise sequence. Next in order is the band for the Ascendant, then Saturn (7), Venus (6), Jupiter (5), Mercury (4), Mars (3), Moon (2), and finally the Sun (1), which occupies the smallest or innermost disc. The numbers of the planets correspond to the days of the week, Sun being the 1st day, Moon the 2nd, and so on, until Saturn, the 7th day. The Ascendant has no number, and its ashtaka varga must be calculated from the Schedule of Counts. Each planetary band, and that for the Ascendant, has a group of numbers in its twelve sectors, the use of which will be explained subsequently.

To Construct an Ashtaka Varga Wheel

Cut nine separate discs from a sturdy weight of bristol board (smooth finish). It is a good idea to make a thicker disc to match the largest in size, and place it beneath the wheel to give it rigidity. This could be of heavy-gage plastic, or thin plywood, masonite, etc. A diameter of eight inches for the outer disc makes a convenient size. Reduce the radius of each of the remaining discs by three-eighths of an inch. Divide all nine discs into twelve equal sections, as in any Western horoscope, and mark each with its planetary symbol and corresponding number (1 to 7), beginning with the Sun as in the pattern shown in Figure 35. The Ascendant follows the band for Saturn, and lastly the outermost disc carries the names or symbols of the constellations.

From the diagram given, copy the groups of figures in their proper band, and secure all the discs at the center with a machine screw and wing nut with washer. Make the center holes just large enough to permit clearance of the screw (otherwise the contrivance will wobble). It is helpful to punch a small hole beside each planetary symbol on the discs, through which a pencil or stylus can be used to rotate them to their proper positions when setting the wheel for a particular horoscope.

Method of Computing from the Ashtaka Varga Wheel

With the wing nut slightly loosened, move the disc marked Ascendant to correspond with the constellation in which it is posited in the rasi chakra. For example, in the Coolidge rasi chakra, Ascendant is in Leo, and is lined up with this constellation as indicated on the rim of the wheel. Sun, Moon, Mars, Venus and Mercury, all being in rasi Gemini, are lined up with Gemini on the wheel. Jupiter, in rasi Cancer, is moved into place over Cancer's segment of the wheel; and Saturn is lined up with that of Sagittarius. When all the discs are thus in place, tighten the wing nut to prevent them from slipping.

To compute the ashtaka varga for the Sun, whose number is 1, find all numerals of 1 which are in the segments for each constellation on the wheel, and indicate by a dot or other mark, their position in a blank ashtaka varga form, using as reference the rasi chakra of the individual horoscope. In the Coolidge rasi chakra, the Sun is in Gemini, which in the ashtaka varga wheel receives a count of 1 each from Sun, Mars, Saturn and the Ascendant, making a total of 4 units of strength in Gemini. Next count the numeral 1 in Cancer, and again there is a total of 4. In Leo, the numeral 1 occurs only three times, and likewise in Virgo. Proceed to look for the numeral 1 in the segments belonging to each constellation. Remember that these counts pertain to the Sun's ashtaka varga only, whose total count is 48.

Using a separate chakra form, proceed in the same manner in computing the ashtaka varga strength for the Moon, whose number is 2. Find in the sections for

each constellation all numerals of 2, and set down the total in the proper rasi in the Moon's chakra. In Coolidge's ashtaka varga, as shown from the computation wheel, the Moon receives 1 unit from itself, from Mercury, Jupiter and Ascendant—a total of 4 units in the rasi Gemini. Continue looking for the number 2 in the subsequent constellations. Only Mars and Jupiter include 2 under Cancer, giving it a total of 2 units of strength. The numeral 2 appears five times under Leo, and thus contributes a unit strength of 5 in this rasi. Aries receives the high count of 7 units of strength for the Moon in its ashtaka varga chakra, since the number 2 appears seven times in this constellation.

Proceed to find the numeral 3 appearing under each constellation for ascertaining Mars' ashtaka varga strength; 4 for Mercury's, and so on, keeping the computation wheel in the position fixed for the individual horoscope until the ashtaka varga chakras for each of the planets have been computed. Numerals accredited to the Ascendant are also counted in this method, inasmuch as it too contributes unit strength to each planet's ashtaka varga. But, as already noted, the ashtaka varga for the Ascendant itself must be computed from the Schedule of Counts (H). In order to avoid error, check the total value required for each of the planets and the Ascendant found in this same Schedule.

DELINEATION OF TRANSITS ACCORDING TO ASHTAKA VARGA

The eight chakras calculated for the ashtaka varga apply throughout life, and provide the means of immediately estimating the effect of a planet's transit through any rasi. Generally speaking, a planet strong in Shad Bala and located in a rasi which has 5 or more units in its own ashtaka varga chakra, brings benefits during its transits. However, although strong in other respects, when a planet is located in a rasi of its ashtaka varga which is low in units, it will bring difficulties, even when in transit through rasis which have many units. Likewise, a planet in its depression, or in an Enemy rasi, or in eclipse, causes troubles and sorrows.

The highest number of units possible for any one chakra sector is 8, indicating a rasi in which the particular planet involved would give great benefits. A rasi sector which has no units indicates a malefic influence during the planet's transit of that rasi. Thus the scale of strength is from 0 to 8 units in any ashtaka varga chakra rasi.

A planet transiting a rasi devoid of units in its own ashtaka varga chakra is productive of disease, infamy and danger, according to the nature of the planet and the rasi it transits. A transit through a rasi with only 1 unit of strength brings disease, miseries, dangers and hardships according to the nature of the planet. A transit through a rasi with but 2 units brings mental anguish, displeasure of superiors, hunger, disturbances in the emotional life, and loss through robbery. Transits through rasis having 3 units bring bodily privations due to unsettled home life, wanderings and mental distress.

When a planet transits a rasi having 4 units of strength the blessings are mixed, but it does bring opportunity for gain in material goods, although with physical discomfort or great expenditure of time and energy. Transits through rasis having 5 units bring new clothes and adornment, happiness through children and good people, together with the acquisition of knowledge and wealth. With 6 units, transits create personal attractiveness, give a fascinating personality, develop excellence in character, victory in contests and the settlement of lawsuits in a just manner. There is often wealth, fame, physical well-being and a new car or home. Transits through rasis having 7 units indicate honors, superior wealth, advancement in all departments of life, and success in any undertakings. With 8 units, transits promise great fame, exceptional glory with all the attendant benefits.

It must be remembered that the transits of planets listed in Western ephemerides is according to their sign position. The ashtaka varga chakras are predicated on transits through the constellations; hence it is necessary to change the sign position of a planet to its constellational equivalent in delineating the effects of transits. The method (the same as for erecting a nirayana chart) is to subtract the ayanamsha from the position of the

planet as given in the Western ephemeris for any desired date. Since the ayanamsha for 1950 is 27° 06′ 40″, and it takes seventy-two years to increase 1°, the approximate ayanamsha of 27° would suffice for a period of thirty-five years prior to 1950, and thirty-five years after, being within one-half a degree of the exact figure. Rather than subtract 27° from the sign position of a transiting planet, subtract one whole sign (30°), and add 3°.

As a rule, delineations of transits are based upon the transit of a planet through the rasis of its own ashtaka varga chakra. Accordingly, for effects of Venus transits, the Venus ashtaka varga chakra is consulted. However, there are exceptions to this rule, which are covered later. It is also important to note that transits of the Ascendant's ashtaka varga are based upon the planetary ruler of the Ascendant, since obviously the Ascendant does not "transit" the zodiac.

Sun and Moon

If the ashtaka varga of either the Sun or the Moon shows a rasi devoid of units, the solar month during which the Sun transits that rasi should be avoided for the initiation of any undertaking, since such a condition presages failure.

If the Moon occupies an angle, or is in the 5th or 9th rasi forward from the Ascendant, and is in an unfriendly rasi, or the rasi of its depression, or waning, and the rasi of the Moon in its own ashtaka varga chakra has only 2 or 3 units, the affairs represented by the house occupied by the Moon bring disappointment, failure or disaster. In effect, the Moon's transit through a rasi which is thus debilitated brings some two and a half days each month which are "unlucky," a condition lasting throughout life.

Moon, strong in an angle, or in the 5th or 9th rasi from the Ascendant, and located in a rasi which has 4 or more units in its own ashtaka varga chakra, indicates a person eminent in learning, famous, wealthy, physically strong and a leader of men.

Mars

If Mars is exalted and occupies the 1st, 4th, 9th or 10th rasi from the Ascendant, while in its ashtaka varga chakra the rasi it occupies has 8 units, the native will be a millionaire, an emperor, or head of a religion.

Great political or military success is promised for the person whose Ascendant at birth is occupied by Mars in the rasi Sagittarius, Aries, Leo, Capricorn or Scorpio, providing that any of these rasis in Mars' ashtaka varga chakra holds more than 4 units of strength.

Mercury

If Mercury is in exaltation and associated with a rasi which in its own ashtaka varga chakra has but 1, 2 or 3 units, affairs pertaining to the house occupied by Mercury are advanced, not impaired. If in an angle, or in the 5th or 9th rasi from the Ascendant, and the rasi occupied by Mercury has 8 units ashtaka varga, pre-eminence in learning is promised.

The ashtaka varga rasi which has the greatest number of units indicates the solar month in which to commence any serious study, and will result in the acquisition of great scholastic erudition and honors. Conversely, the rasi in the ashtaka varga of Mercury which has few or no units, when transited by Saturn, indicates the death of a near paternal relative, or the loss of some benefit or advantage.

Jupiter

When Jupiter in the natal chart is strong by exaltation, in its own rasi, in an angle or the 9th rasi from the Ascendant, and this rasi contains 8 ashtaka varga units, the native rises to unusual prominence and power in life, and will achieve outstanding fame and glory.

In addition, if Jupiter is conjunct the Moon: a) and the rasi occupied by Jupiter has 7 units in its ashtaka varga chakra, the native will be fortunate in love and marriage, enjoy great wealth, and have gifted children. b) If the rasi contains 6 units, the native will be wealthy and own many vehicles. c) If the rasi has 5 units, outstanding virtue, and victory in all contests is indicated.

Using the time of day when the rasi which in Jupiter's ashtaka varga chakra has the greatest number of units is on the Ascendant (the time of sunrise), consummation of the marriage act results in impregnation, and ensures the safe delivery of the child. This same rule can be applied in breeding animals, or investing money.

Venus

Angular, or in the 5th rasi forward from the Ascendant, and the rasi occupied by Venus has 8 units in its ashtaka varga chakra, the native may engage in large transportation enterprises, or head an army. If it contains 7 units, the native will have wealth, jewels, and enjoy many luxuries throughout life.

If Venus at birth is depressed, or occupies the 7th, 8th or 12th rasi from the Ascendant, the gains indicated will be destroyed through the affairs ruled by the rasi with the least number of units in the ashtaka varga chakra of Venus.

SATURN

If Saturn is conjunct the Sun in the 1st or 5th house, or in the rasi of an Enemy, or its depression, and has 4 or 5 units in its ashtaka varga, the native will have many servants, animals, and much property, and will be attended by persons who slavishly adore him. If the ashtaka varga rasi has 7 units, the native will have abundant wealth, while 8 units indicate vast real estate or farm holdings, or the head of a profitable manufacturing enterprise.

If one of the rasis in the ashtaka varga chakra is devoid of units there is apt to be serious illness, possible death, or loss of wealth when Saturn transits that rasi.

If Saturn at birth is angular and in exaltation, while the rasi in the ashtaka varga has less than 4 units, the native is apt to be short-lived.

If natal Saturn is strong, occupies the 1st house, and has 5 units in this rasi in its ashtaka varga chakra, the native endures suffering from birth, and experiences loss of wealth. In this instance a strong Saturn is not beneficial. But if Saturn is in depression, or in an Enemy rasi which has 5 or more units in its ashtaka varga, and the Moon occupies an auspicious varga, the native will have a long life.

In general, Saturn's transits through the rasis of his own ashtaka varga chakra will give a fairly good estimate of the native's financial condition and income. In transits of those rasis having few units, Saturn marks a time of limitations and hard work, and possible losses of a financial nature. Its transits through rasis with more than average units mark periods when solid progress is made, bringing increase in income and material security.

THE ASCENDANT

The ashtaka varga chakra of the Ascendant is of help in delineation of health matters. The ruler of the Ascendant is used and its transits through the rasis in its own ashtaka varga chakra are noted. During transits of rasis with above average units, the health will be good, providing the ruler is not weak in the natal chart. During the transits of rasis with few units, or no units at all, the health will be poor.

SARVA ASHTAKA VARGA

The system known as Sarva Ashtaka Varga (sarva meaning "all") is a refinement of the ashtaka varga chakras in delineating the influence of transits. It involves a composite chakra based on the seven planetary ashtaka varga chakras (that of the Ascendant is excluded), and contains in each of its rasi sectors the total number of units acquired by that same rasi in the ashtaka vargas of the seven planets. In other words, sarva ashtaka varga is taken from the calculations already described in the previous section, and could be termed a condensed version of the several individual chakras.

The total units earned by the seven planetary ashtaka varga chakras (as given in the Schedule of Counts) is 337. This sum, divided by twelve, gives an average strength of 28 units for each rasi in the sarva chakra. Hindu authorities assert that transits of any sarva rasi containing less than 22 units should be avoided for all important undertakings. This would mean the solar month corresponding to the rasi being transited. However, this axiom may also apply when an undertaking is of a definite planetary character, so that a transit through a rasi pertaining to matters governed by such a planet would succeed or fail according to the units ascribed to the particular rasi.

To erect a sarva chakra, add the sum of the units for each planet in the ashtaka varga chakras, as credited to each of the rasis, beginning with Sun's count in Aries, then Moon's count in Aries, etc. Continue in the same manner with each rasi for the seven planets. The following schedule demonstrates the method, using Coolidge's ashtaka varga chakras (Figure 34 - b) as the basis of calculation.

The total of 44 units for Aries is a very high value for any rasi in the sarva ashtaka varga, and indicates that any planet transiting Aries would have bestowed

SCHEDULE I

SARVA CALCULATION — CALVIN COOLIDGE

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
☉	4	4	4	4	3	3	3	5	5	4	3	6
☽	7	3	4	2	5	2	6	3	4	4	4	5
♂	6	3	4	2	5	2	4	4	3	3	0	3
☿	5	4	6	4	4	5	4	4	3	5	5	5
♃	8	3	4	6	3	5	4	4	4	4	7	4
♀	8	4	3	3	6	4	6	4	1	3	6	4
♄	6	6	3	1	3	1	3	6	2	3	2	3
SARVA TOTALS	44 ♈	27 ♉	28 ♊	22 ♋	29 ♌	22 ♍	30 ♎	30 ♏	22 ♐	26 ♑	27 ♒	30 ♓

FIGURE 36

SARVA ASHTAKA VARGA CHAKRA — CALVIN COOLIDGE

30	44 ASC. 14°23′ ☽ 19°23′	27	28 ♇ 14°36′
27 ☋16°12′ ♅20°08′℞			22 5°04′♀ 15°58′☉ 16°09′♂ 21°20′♆ 29°00′☿
26			29 16°12′ ☊
22	30	30 ♃13°23′	22 ♄18°34′

Transits — Constellational Long.
August 4, 1923, 10:35 PM, EST.,
Plymouth, Vermont

Ayanamsha, 1923: 26°44′03″
Complement: 3°16′

much benefit in the affairs of Mr. Coolidge. It is interesting to note that the time of national elections in the United States occurs during the Sun's transit through the constellation Libra, which in Coolidge's sarva is in excess of average units.

To illustrate the sarva ashtaka varga technique, the transits at the time of President Harding's death are shown in Coolidge's sarva ashtaka varga chakra for that event (Figure 36). Harding's death was announced at 10:35 PM Standard Time in Plymouth, Vermont, where Coolidge was located on August 4th, 1923. Sign longitude of transiting planets has been changed to constellational longitude. (Note: Although the outer planets are not used in the Hindu system, Neptune and Uranus have been included here as a matter of interest, and because they have considerable bearing on the event. In the natal chart, Aquarius rules the 7th house, and Cancer the 12th.)

Most notable here is the Moon in Aries, since it has such a high number of units. However, Moon is too ephemeral in its transit to be the sole indicator of an event of such importance, but as dispositor of the five planets in Cancer, it does have significance. Moon stands for the public in general, and this was certainly an event which made a public figure of Coolidge. To a considerable extent the Moon characterized his administration, which was rather mediocre in tenor but effective in ridding the government of the adverse effects of inflation after World War I, and the scandals of the Harding administration.

In this sarva chakra, the transiting Moon in Aries relates to the natal chart where Moon is located in the 10th house, and nearest the Midheaven with the exception of Rahu. In the nirayana horoscope, Aries is on the cusp of the 9th house from the Leo Ascendant, and stands for law. This is significant in that Coolidge first achieved his Presidency by process of law rather than by his own efforts in campaigning. Although the office of Vice-President has generally been obscured, in this case it proved to be the step by which the highest post in the country was gained.

The many planets in Cancer rasi of the sarva figure would fall in the natal 12th house, indicating unusual conditions surrounding the events which brought Coolidge the Presidency. He succeeded to this office

not only because of a death, but a death surrounded by many peculiar and contradictory events which can only be described as mysterious. Sun coming to a conjunction of Neptune by transit gives additional witness to the strangeness of the situation. Although Moon in the natal figure is lowest in Shad Bala, the nature of Coolidge's accession to the Presidency would not require a strong planet. It was not an office won by individual effort but one bestowed by chance, or luck. For such "luck" the 11th house (natal) would be the logical indicator, and in it are posited Jupiter, Sun and Mercury, all strong in Shad Bala, while Mercury is also ruler of the 11th house and dispositor of the Moon.

From this brief survey it is evident that the conditions of the sarva chakra have significance in relation to transits at the time of an event in question. These are especially pertinent when consideration is given to the fact that transits refer to our relations with the world about us, our physical environment and the people in our personal experience.

Sarva Chakra Influences

Essentially the sarva chakra reflects the planetary strength or weakness in the natal horoscope. If a natal planet is weak or afflicted, its transits through rasis with high units of sarva are less powerful than through rasis with few units. The general rules regarding delineation of the sarva chakra and its transits are:

1. A planet will produce inauspicious effects if in the sarva chakra there are less than average credits in the rasi occupied by the planet at birth, even though such a planet in the natal figure shows strength through occupancy of:
   a) its own rasi (swakshetra)
   b) a rasi ruled by a Natural Friend
   c) its exaltation rasi
   d) a trikona house (1st, 5th or 9th from Asc.)
   e) an upachaya house (3rd, 6th, 10th or 11th from Asc.)
   f) benefic vargas

2. Conversely, good effects may be expected from a planet's transit of a rasi which in the sarva chakra contains more than the average number of credits, providing that the rasi occupied by the natal planet shows above average credits in the sarva figure. This maxim holds true even if the planet should be weak in the natal chart by any of the conditions set forth above as favorable.

Although the planets in Coolidge's natal chart possess most of the favorable conditions described under Rule 1, they also meet with some of the provisions given under Rule 2. To avoid contradictory judgment in such instances, the following instructions are given in the *Brihat Jataka*. From the sapta varga bala of the planet, note its strength in virupas. The average number of virupas for any planet is 52.50; more than this would indicate strength in bringing about a particular planet's influence in transits. Less than 52.50 virupas indicates weakness and an inability to achieve the beneficial effects otherwise indicated by the transit. In the sapta varga balas of Coolidge's natal chart, all of the planets except Saturn are very high in virupas.

Although 28 units is average for a rasi in the sarva ashtaka varga chakra, a deficiency of 22 or less is required before a rasi is markedly weak during a transit. In Coolidge's sarva chakra the following rasis are below average in units: Taurus, 27; Cancer, 22; Virgo, 22; Sagittarius, 22; Capricorn, 26; and Aquarius, 27. However, according to the rule cited, it would be possible for any of the strong planets in his chart to produce benefic results while transiting any of these rasis.

As in the Western system, Hindu astrologers employ the transits as a factor in timing events within a narrow range. Transits of themselves do not produce nor cause any important event. It is the nature and purpose of the natal horoscope and the planetary periods to occasion these. In this light, transits must be viewed as catalysts which precipitate events initiated at the time of birth and consummated in the dasas, bhuktis and antaradasas of each life's expression.

SARVA ASHTAKA VARGA AYURDAYA

The method of judging the length of life when Saturn is the strongest planet in Shad Bala, or when the life events themselves are of a strong Saturnine nature, is called Sarva Ashtaka Varga Ayurdaya. As the name implies, it makes use of the sarva ashtaka varga chakra. The term ayurdaya means "years of life".

Method of Calculation

1. The Trikona Chakra

The sarva ashtaka chakra is reduced by trikona, or triplicities, according to the following rules:

a) If all three rasis of a triplicity in the sarva chakra contain the same number of units, the units are eliminated and each rasi receives a count of zero.

b) If one of the three rasis in a triplicity has no units, the other two retain their units unaltered.

c) If all three rasis of a triplicity in the sarva chakra have an unequal number of units, reduce the units for all three to the number contained in the rasi with the least units.

2. The Ekadhipatya Chakra

The trikona chakra is now reduced by the ekadhipatya (eka meaning "one"; dhi, "strength"; and patya, "ruler"), and is based upon the stronger of the rulers in those rasis ruled by a mutual planet: Aries–Scorpio; Taurus–Libra; Gemini–Virgo; Sagittarius–Pisces; and Capricorn–Aquarius. Leo and Cancer, being the only rasis ruled by the Sun and Moon respectively, are not reduced or altered. The remaining ten rasis are reduced according to the following rules, and apply only to the trikona chakra.

a) If both the rasis being processed are occupied by one or more planets in the rasi chakra, the number of units credited to them in the trikona chakra remain the same.

b) If one of a pair of rasis is occupied, and has more units in it than the unoccupied rasi, the unoccupied rasi's units are reduced to zero.

c) If one rasi is occupied and has less units than the unoccupied rasi, the units of the unoccupied rasi are reduced to the same number as that of the occupied rasi.

BASIC RASI NUMBERS

Aries	=	7	Cancer	=	4	Libra	=	7	Capricorn	=	5
Taurus	=	10	Leo	=	10	Scorpio	=	8	Aquarius	=	11
Gemini	=	8	Virgo	=	5	Sagittarius	=	9	Pisces	=	12

BASIC PLANETARY NUMBERS

Sun	=	5	Mercury	=	5
Moon	=	5	Jupiter	=	10
Mars	=	8	Venus	=	7
Saturn	=	5			

d) If one rasi is occupied, and has the same number of units as the unoccupied rasi, the units of the unoccupied rasi are reduced to zero.

e) If both rasis are unoccupied by a planet, and have an unequal number of units, the one having the greater number is reduced to the units of the lesser.

f) If both rasis are unoccupied, and have an equal number of units, the units for each are reduced to zero.

3. SARVA AYURDAYA

The ekadhipatya chakra obtained by reduction of the trikona chakra is used to calculate the years of life when Saturn is the strongest element in the chart. For this calculation a Schedule of Basic Rasi and Planetary Numbers is necessary, following which are the rules to be applied.

a) Multiply the number of units in each rasi of the ekadhipatya chakra by the basic rasi number.

b) Multiply the number of units in each rasi by its basic planetary number, if it is occupied by one or more planets in the rasi chakra; if there is more than one planet, add their respective numbers and then multiply.

c) The sum of these two calculations is entered in a rasi chakra form. When all twelve rasis have been thus computed, the figures obtained are added together.

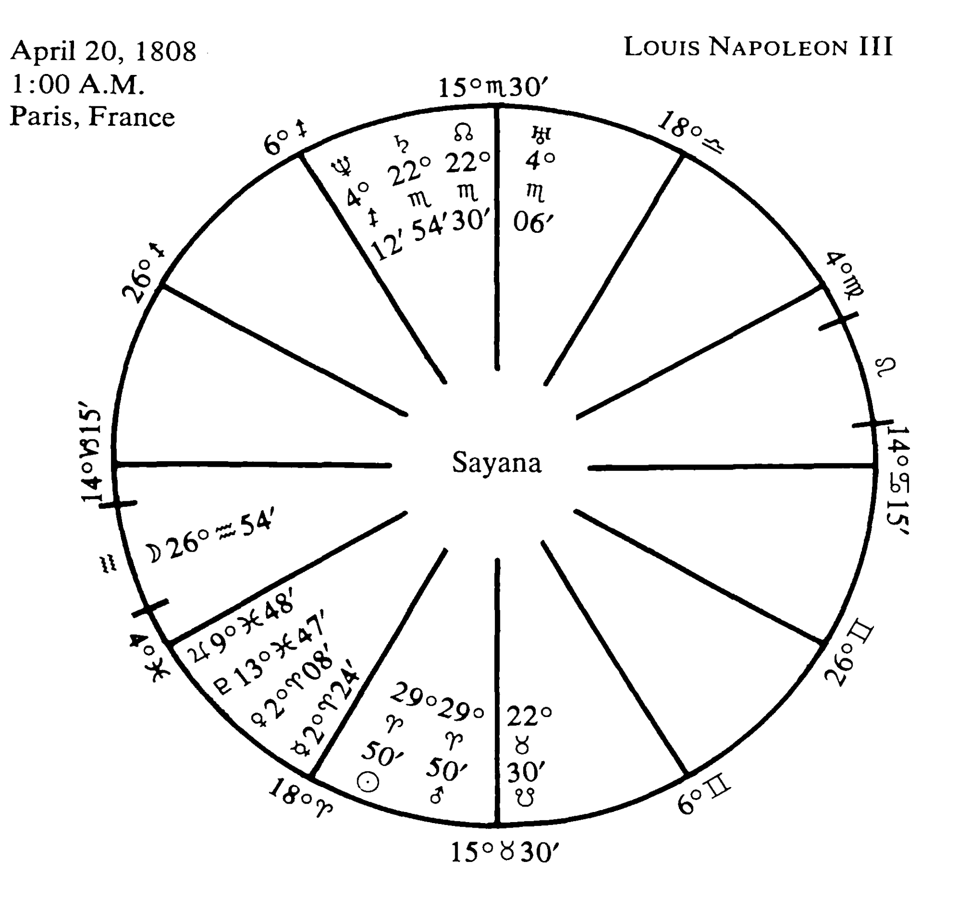
d) The sum total of units in all the rasis is then multiplied by 7 and the result divided by 270, giving the number of Lunar years in the life span.

e) To change Lunar years to Solar years, multiply the number of Lunar years by 324 (the number of days in a Lunar year), and divide the result by 365 (the number of days in a Solar year). This figure will represent the number of years in the natural length of life according to the sarva ayurdaya system.

FIGURE 37

April 20, 1808
1:00 A.M.
Paris, France

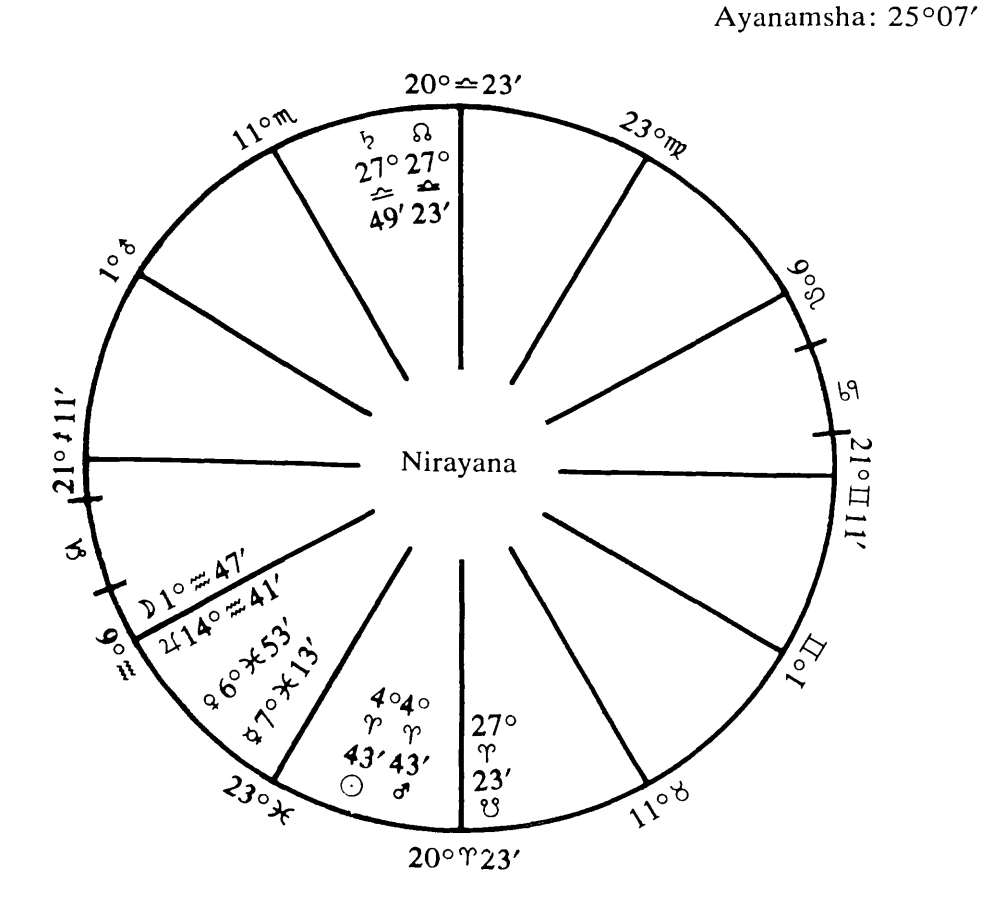
LOUIS NAPOLEON III



♀ ☿	☉ ♂		
♃ ☽	Rasi Chakra		
B		♄	

21	22	30	21
33	Sarva Chakra		32
36			27
38	28	27	22

Ayanamsha: 25°07′



21	22	22	21
21	Trikona Chakra		21
22			22
22	21	21	22

21	22	21	21
21	Ekadhipatya Chakra		21
21			22
21	0	21	21

APPLICATION OF SARVA AYURDAYA

LOUIS NAPOLEON III

The horoscope of Emperor Louis Napoleon III has been chosen to illustrate the sarva ashtaka varga ayurdaya because he was a strong Saturnine person. Both the sayana and nirayana charts, together with the four chakras to be used in this system, are presented in Figure 37. The rasi chakra, as in all instances, is based upon the nirayana chart. The sarva chakra, as already explained, is derived from the ashtaka varga, of which it is a condensed version.

TRIKONA REDUCTION OF SARVA CHAKRA

The sarva chakra is reduced, according to the rules for triplicities, to produce the trikona chakra. In Louis Napoleon's sarva chakra, the unit values in the triplicities, all of which come under Rule 1—c, are as follows:

FIRE: Aries, 22; Leo, 27; Sagittarius, 38. Since these units are all unequal, each fire sign receives the lowest number of the three, or 22 in the trikona chakra.

EARTH: Taurus, 30; Virgo, 22; Capricorn, 36. Again all being unequal, each earth rasi receives the lowest number of units in this triplicity, or 22 in the trikona chakra.

AIR: Gemini, 21; Libra, 27; Aquarius, 33. All being unequal, each receives the lowest number of units, or 21 in air rasis for the trikona chakra.

WATER: Cancer, 32; Scorpio, 28; Pisces, 21. The latter, being the lowest, is credited to each of the water rasis in the trikona chakra.

EKADHIPATYA REDUCTION OF TRIKONA CHAKRA

Cancer and *Leo* rasi units remain unaltered.

Aries, 22—*Scorpio*, 21 units, with only Aries occupied. Aries rasi receives 22 units; Scorpio, zero (2—b).

Taurus, 22—*Libra*, 21 units. Taurus with greater number of units, and unoccupied. Libra with lesser units and occupied. Both Taurus and Libra receive 21 units (2—c).

Gemini, 21—*Virgo*, 22 units, neither occupied. Give lesser number of units (21), to both rasis (2—e).

Sagittarius, 22—*Pisces*, 21 units. Pisces occupied and with the lesser number of units. Both rasis receive 21 units (2—c).

Capricorn, 22—*Aquarius*, 21 units. Aquarius occupied and with the lesser number of units. Both rasis receive 21 units (2—c).

CALCULATING YEARS OF LIFE

The number of units in each rasi of the ekadhipatya chakra is to be multiplied by its Basic Rasi Number; and likewise, in those rasis where there is one or more planets, the Basic Planetary Number for each planet is also multiplied (3—a, b). To avoid time-consuming multiplications if a rasi is occupied, add the Basic Planetary Number(s), the Basic Rasi Number, and then multiply by the units in the rasi being processed.

For example, in this particular ekadhipatya chakra, Pisces contains 21 units. From the rasi chakra it will be found that Venus (Basic Number, 7), and Mercury (Basic Number, 5), are also in Pisces, whose Basic Number is 12. These figures, added together, come to 24, which is then multiplied by 21 (the units in Pisces), giving a total unit-value of 504 to Pisces. Aries, with 22 units, has a Basic Number of 7, plus 5 for the Sun and 8 for Mars, giving a total of 20, which multiplied by its unit number (22), gives a value of 440 to Aries.

This procedure is repeated for each of the rasis in the ekadhipatya chakra. See Figure 38. The sums credited to each rasi are then added together (3—c), giving a grand total of 2823 units. Following rules 3—d and e, multiply 2823 by 7, and divide by 270, which gives 73.19 Lunar years in the life span. Multiply Lunar years by 324, and divide by 365, which equals 64.97 Solar years of life. Louis Napoleon III actually lived 64.72 years, which comes remarkably close to the figure as calculated by the sarva ayurdaya system.

FIGURE 38

SUMMATION OF LIFE SPAN — LOUIS NAPOLEON III

504	440	210	168
546	Total Rasi Units 2823		84
105			220
189	0	252	105

Louis Napoleon III was born April 20, 1808, at 1:00 AM, Paris, the younger son of Louis, King of Holland, who was brother of Napoleon I, and Hortense, daughter of Empress Josephine by her first marriage. Thus he was both nephew and step-son of Napoleon I, whom he often saw, and who at one time awarded the boy the Legion of Honor.

Upon Napoleon's defeat and banishment to Elba, the Bonaparte family was allowed to remain in France during the restoration of the Bourbons. When Napoleon escaped Elba and returned, the family was in Paris. However, upon his second defeat and exile to St. Helena, the Bonapartes were expelled from France by the Bourbon monarchy.

Hortense took her son to Switzerland. Here and at Augsburg, Bavaria, which his mother had chosen for his education, he spent the next fifteen years. Apparently a gentle and studious boy, he attracted little attention until 1830, when he and his elder brother joined the Italians in Romagna to fight the Pope. Both were taken ill at Forli, and when Hortense arrived she found her older son dead, and Louis Napoleon very ill. Nursing him back to health, they escaped capture by the Austrians and re-entered France. There the two were given twelve days to leave the country. After a brief sojourn in England in 1831, they returned to Switzerland.

During this period Louis Napoleon became interested in political theory, and published several pamphlets concerning his ideas. The death of the Duke of Reichstadt, in 1832, left him heir presumptive of the Bonapartistes, although his uncle, Joseph, was the actual head of the family. His planned coup d'etat at Strasburg in October, 1836, failed, resulting first in imprisonment, and then banishment to America. In 1837 he returned to Switzerland to see his mother, who died October 3rd of that year.

One of his companions of this period published a political pamphlet written by Louis Napoleon which so enraged the Bourbon monarchy that they demanded he be expelled from Switzerland. Volunteering to leave, he went to England, where he led the life of a fashionable young gentleman. Once again he turned to writing, publishing a tract, *Ideas of Napoleon,* which praised the former Emperor for his leadership and administration of government. This led to his re-entering France in 1840, set upon overthrowing the Bourbon regime.

Once again his coup failed, and he was condemned to life imprisonment. His next six years were spent in confinement, during which time he devoted himself to the study of political theories. Finally, on May 26th, 1846, he escaped under the guise of a workman and returned to his life of fashion in England.

Discontent in France ended with the Bourbon King, Louis Phillipe, who lost his throne in 1848. Louis Napoleon offered his services as king during a trip to France, where he was promptly arrested and again requested to leave the country, with which order he complied. However, he was elected to the French Assembly in the same year, and later in 1848 was elected President of the French Republic.

His coup d'etat of December 1851 ended the constitutional government, and when a plebiscite was held in November of 1852, he was overwhelmingly proclaimed Emperor. The first ten years of his reign were enormously successful. His marriage to Eugenie de Montijo was socially and politically a great asset, and the French Court became a center of culture.

Nonetheless, his rulership was not a continued success, for events during the following years of his term in power were tied in with those of France as a nation. Presuming upon the circumstances to which he was born, Louis Napoleon had managed to achieve the position of Emperor, but in fact he was more an intellectual and social arbiter than administrator. In private life he was kind, amiable and quick to please his friends. The worst acts of his administration were committed by his associates (Mars conjunct Sun) rather than by himself, but his lack of efficiency and ability to grasp the problems of his time ultimately resulted in the Franco-Prussian War. After the defeat of France in 1870, Louis Napoleon went into exile in England, where he died at Chiselhurst, January 9th, 1873.

In his sayana chart (Figure 37), the sign Ascendant is Capricorn, with Saturn in the 10th house near the Midheaven, revealing great ambition to attain power in government, and also a strong determination (the 10th being a fixed sign) to gain this objective. Saturn in Scorpio indicates cleverness, cunning, and a somewhat dangerous character, as shown by the many attempts to usurp power.

As in the example of Queen Victoria's horoscopes, when around the age of forty her natal Gemini characteristics changed to those of a Taurean person, so a similar change took place in the life of Louis Napoleon when the influences promised in his nirayana chart began to take over. The constellation Ascendant is Sagittarius, with Libra on the Midheaven, and Saturn in its exaltation there. Capricorn, however, still shares 1st house influence, so that the natal will-to-power and position was maintained from birth to death. Moon, also in the 1st house, and in Aquarius in both sayana and nirayana charts, is under Saturn's influence, as is Jupiter, ruler of the nirayana Ascendant. Thus may be seen the strong Saturnine domination throughout the life. However, it is Saturn exalted in Libra which is the most revealing difference between the two charts, as well as the addition of Jupiterean influence in the nirayana horoscope. Saturn here reveals a more open disposition, generous, adventurous and with honesty of purpose, such as Saturn in Scorpio does not.

It was when the constellational chart began to operate actively (about the time he was elected President of the Republic) which gives the clue to Louis Napoleon's later years. There was no longer need to further pursue political ambitions. These had finally been attained. It might also be said that the nirayana chart gives a clear picture of the karma leading to his downfall, and which was remarkably in accord with the France of his time, whereby the memory and glory of Napoleon I was extinguished in the mind of the French people, and the monarchy and empire came to an end.

THE AYURDAYA

There are several systems of judging the natural length of life, or ayurdaya, used by Hindu astrologers, the major one being based on the planet which has the highest Shad Bala in the natal chart. Just as the sarva ashtaka varga ayurdaya applies only to a horoscope with a strong Saturn influence, so pindaja ayurdaya is used when the Sun has the greatest strength, naisarga ayurdaya when the Moon is the most powerful, and so on. Each system differs from the others, so that the rules for sarva ayurdaya do not apply in working out the natural length of life when using the Sun, Moon, or any of the other planets as the strongest factor. The bhinna ashtaka varga ayurdaya (Mars), comes the closest to sarva in the method of calculation, but differs in procedure after the ekadhipatya chakra has been determined.

All of these systems are complicated and involve much time and effort, so that as a matter of practical approach the Hindu astrologer first determines from certain planetary patterns in the natal horoscope whether the length of life warrants further work. Nativities are divided into three classes: those indicating death before the age of thirty; those indicating an average length of life—thirty to seventy years; and those which promise a long life of over seventy.

The planetary patterns which indicate a life of less than thirty years are not subject to a methodical system, and therefore are not to be considered by any of the systems of ayurdaya. Karma, regarded by the Hindus as the ultimate cause of death before thirty, is divided into four classifications. Those dying in infancy, or before the age of four, are said to be subject to the karma of the mother. Those dying between four and eight are under karma arising from the paternal side of the family. Those dying between the ages of eight and twelve are believed to be paying the debt of their own karma, while those dying between twelve and thirty years of age are paying a debt of race karma as well as their own. To the Hindu way of thinking, all persons partake of a race karma even though they are not individually responsible for it.

In estimating the planetary patterns which have bearing on an early death, the circumstances of the parents, their health, financial and social position must also be considered as modifying the conditions observed in the natal chart. A new-born child is extremely susceptible to its surroundings, and often its survival depends on intelligent care, affection and proper nourishment provided by the parents and their culture. Consequently, a horoscope showing an early death of a child born in adverse surroundings, or of poor parents, might not be fatal in situations where the environment and parentage are advantageous. Many of the rules given here are not to be interpreted literally, but used as indicators of a child born with a weak vitality, or one who is especially influenced by adverse conditions of environment.

Even when the natal figure seems to hold little promise for survival, examination of the mother's chart is necessary. When there are harmonious relationships existing between her chart and that of the child's, many adverse conditions will be nullified. Special points of agreement are benefic planets in the maternal chart joined with, or strongly aspecting the Ascendant, ruler of the Ascendant, or the luminaries in the child's horoscope. On the other hand, if malefics in the mother's horoscope strongly aspect by conjunction, square or opposition, either the Ascendant, its ruler, or the luminaries in the infant's chart, the child's life is endangered through interference with the vital digestive and circulatory systems.

The following rules give some of the planetary patterns which are especially adverse for proper nourishment, development and survival of the new-born.

1. Moon in the 6th, 8th or 12th house: a) close to conjunction with Ketu; b) aspected by a malefic and within 1° 30′ of conjuncting the Sun, or posited in the last 3° of a water rasi.

2. When other planetary conditions threaten the life of the child, the danger is augmented if the Moon is in a fateful degree (in the constellations):

Aries	8°	Cancer	22°	Libra	4°	Capricorn	20°
Taurus	25°	Leo	21°	Scorpio	23°	Aquarius	20°
Gemini	22°	Virgo	1°	Sagittarius	18°	Pisces	10°

If the Moon is in a fateful degree, joined or aspected by a malefic, and if the Moon is heavily afflicted at the time of birth, the mother often endures prolonged and difficult labor which endangers her life as well as that of the child.

3. Malefics in the 6th, 8th or 12th house besieging Venus and Jupiter, frequently cause the immediate death of both mother and child.

4. Saturn, Mars and Sun in close conjunction in the 6th or 8th house signify possibility of immediate death of the child.

5. All planets in cadent houses give poor vitality and often bring about the death of the child between two and six months after birth.

6. Waning Moon in the 1st house, with a malefic in an angle or in the 8th, indicate possibility of death within the first year.

7. Benefics in the 6th or 8th, aspected by malefics, indicate death of the child within fifteen months.

8. Moon in 6th or 8th house, aspected by malefics, indicates short life for the child, but if benefic planets intervene by aspects to the Moon, or occupy angles, the child will survive infancy but may die in early childhood.

9. Ruler of Ascendant in the 7th, conjunct a malefic and afflicted by aspects from two malefics, indicates possibility of death within a month after birth, providing no beneficial aspects intervene. Should there be beneficial aspects, death may occur before puberty.

In general, Moon afflicted in the 6th, 8th or 12th house, with malefics in angles and ruler of the Ascendant in the 6th, 8th or 12th, or Moon without beneficial aspects, or Moon and Ascendant besieged by malefics, three malefics in 8th house, or Jupiter and Venus in 6th, besieged by malefics, indicate grave danger to the child in infancy and the likelihood of an early death. If Rahu or Ketu join the malefics under any of the above conditions, the negative probabilities for life expectancy are increased. However, if either Jupiter or Venus is strong and well-placed in the horoscope, conjoined to, or aspecting the Ascendant, its ruler, or the Moon, the adversities may be cancelled.

An additional counterindication of a short life span is evidenced by Moon in its own rasi, drekana, or navamsa, aspected by a benefic, near its Full, or in the 1st house occupying the rasi Taurus. The Full Moon is always a strong factor for survival, and may offset many of the evils promised by an otherwise afflicted horoscope.

The following rules are taken from the *Jataka Parijata,* a Sanskrit work on planetary patterns which reveal the varying lengths of life according to specific configurations in the natal horoscope.

1. Sun, Moon and Mars in the 5th house give 9 years of life. This combination can have many variations. The most fatal would be Mars, Moon and Sun, in that order, within 5° of longitude. Moon waning, combust and besieged by Mars and Sun, are all indicators of a short life. If the planets are more than 5° apart and the Moon is leaving combustion, the period of 9 years would be extended.

2. A malefic ruling the Ascendant and posited in the 12th house from the Moon, with Moon aspected by another malefic, gives 9 years of life.

3. Saturn ruling the 1st and in Capricorn navamsa, aspected by Mercury, gives the child 10 years of life and hatred of the father.

4. Saturn ruling the 1st in Scorpio navamsa aspecting the Sun, gives 12 years of life and hatred of the father.

5. Rulers of the 1st and 8th house, if malefics and in mutual rasi reception, give 18 years of life.

6. Ruler of the Ascendant in exaltation, Saturn in Sagittarius or Pisces navamsa joined by Ketu, gives a life expectancy of 19 years.

7. Malefics in angles, unaspected by Moon, Venus or Jupiter, and Moon in 6th or 8th house, gives a life expectancy of 20 years.

8. Sun conjunct Jupiter in Scorpio in the 1st house with ruler of the 8th in an angle, gives a life expectancy of 22 years.

9. Saturn in the 1st, in its depression, or in the rasi of a Natural Enemy, with benefics in cadent houses, gives a life expectancy of 26 or 27 years.

10. Ruler of the 8th a malefic aspected by a malefic, with Jupiter in the 8th, and ruler of Moon's navamsa in the 8th, gives a life expectancy of 28 years.

11. Sun in 8th, conjunct Moon and Saturn, gives a life expectancy of 29 years.

12. Moon between her own navamsa ruler and ruler of the 8th, death occurs in the 27th or 30th year.

13. Ruler of the 8th angular, and ruler of Ascendant without strength, death occurs between 30 and 32 years.

14. Waning Moon in an angle or the 8th house joined by a malefic, with the Ascendant occupied by a malefic and without strength, gives a life expectancy of 32 years.

Estimating Possible Length of Life

Short Life Span (Less than 30 Years)

a) Rulers of Asc. and 8th house in fixed rasis.
b) Ruler of Asc. in cardinal, ruler of 8th in common rasi.
c) Ruler of Asc. in common, ruler of 8th in cardinal rasi.

Average Life Span (Between 30 and 70 Years)

a) Rulers of Asc. and 8th in common rasis.
b) Ruler of Asc. in cardinal, ruler of 8th in fixed rasi.
c) Ruler of Asc. in fixed, ruler of 8th in cardinal rasi.

Long Life Span (Over 70 Years)

a) Rulers of Asc. and 8th in cardinal rasis.
b) Ruler of Asc. in fixed, ruler of 8th in common rasi.
c) Ruler of Asc. in common, ruler of 8th in fixed rasi.

Indicators of Long Life

Benefics in angular or trikona houses, malefics in cadent houses, indicate exceptional longevity. Also, one or more planets exalted or occupying its own rasi, drekana or navamsa; ruler of the Ascendant powerful and aspected by benefics; Jupiter high in sthanna, chesta or uccha balas, in an angle, clear of the Sun, and Ascendant with more than 480 virupas, give protection and promise of a long life. Even when other factors indicate danger, a child born with ruler of the Ascendant strong and in an angle or a trikona house; or with Rahu in Aries, Taurus or Cancer, will survive to reach a ripe old age. All aspects to the Moon by Venus greatly strengthen the vitality, while Moon in its own rasi, drekana, navamsa, aspected by benefics, or near its Full, also give assurance of more than average longevity.

Extraordinary Span of Life

Hindu astrology is predicated on an ideal life span of 120 years, but allows that some exceptional planetary patterns occur which give a lifetime far beyond ordinary calculation. Horoscopes are cited, presumed to be charts of adepts who were able to extend their physical existence far in excess of the usual mortal attainment. These planetary patterns include the following:

1. Sun, Jupiter and Mars in vargottama navamsa, in Capricorn or Aquarius in the 9th house, with either rasi being on the cusp of the 9th. Taurus or Gemini must be on the Ascendant with the Moon in the 1st house strong in Shad Bala and trine to Sun, Jupiter and Mars.

2. Cancer on the Ascendant occupied by Moon and Jupiter, with Sun in the 11th, Venus and Mercury in 10th, Mars in 6th, and Saturn in the 3rd.

3. Jupiter in Leo Ascendant, Venus in Cancer, Mercury in Virgo, Sun in the 3rd, and the remaining planets in the 6th, 10th and 11th houses.

4. Saturn in exact conjunction the Ascendant, Sun and Mars in the 4th, Rahu in the 12th, and the remaining planets in the 3rd house.

Planetary patterns do not in themselves produce extended life spans such as indicated in works dealing with extraordinary longevity. Emphasis is placed on the supposition that the adept has graduated to a higher circle of the spiritual world. Varaha Mihira recounts twenty-seven such horoscopes in the *Brihat Jataka,* and even today the belief persists in India that such persons are now alive, though not generally recognized. A western parallel is contained in the story of St. Germain, well-known in France before the Revolution of 1789. He was always described as being youthful, between forty and fifty years of age, an outstanding wit and conversationalist. Although much given to social activities, he never ate in public. In 1784 he was reported dead, but evidence has been given that he was seen and recognized as late as 1821, still youthful and vigorous. An excellent account of his life is given by Maurice Magre in his book, *Magicians, Seers and Mystics.*

Suryanarain Rao in his translation of the *Sarwartha Chintamini,* writes in a footnote, "Yoga is the combination of nervous energy and a strong cohesive bond which, when properly developed, raises a man above the terms of ordinary life; gives him command over the elemental forces, and allows him to fix his own end whenever he finds it convenient. One or two thousand years is nothing for a developed Yogin, and it is recorded that by very high Yoga development the Maha Rishis prolong their lives. Anjaneye, Aswathana Bali, Vyasa, Vibhishana, Kripacharya and Parasurana are still living; they are chiranjeevies [ageless persons], and will die when the present Kalpa [Age], concludes."

The ayurdaya gives the natural length of life. However, this span may be shortened by unwise living or thinking. Excesses of any sort tend to curtail the vital forces, such as greed, lust, envy and mental discontent of every sort. The reverse is also true; the natural span of life can be extended through conscious effort and control of the desires and appetites, as has been achieved in the science of yoga in India, and received with adaptations into Western culture with markedly beneficial results in the improvement of health.

When estimating the strength of a planet, the modifications contributed by drishti and yudha bala are not considered. Also, those values earned by rulerships over the traditional divisions of Time, as expressed in dina, hora, masa or varsha bala, are excluded. These strengths relate to social values only, since they pertain to the timeliness of the individual's functions within the social group; hence have little effect upon the processes which determine the length of life.

As has been stated earlier, the particular ayurdaya employed for this calculation is contingent upon the planet which has the greatest strength in the horoscope. The Sarva Ashtaka Varga Ayurdaya has already been explained. In the ensuing section, the Pindaja Ayurdaya, based on the strength of the Sun, will be given. It is not feasible within the confines of this book to explain the ayurdaya system for each planet and the Ascendant. Those who have interest in calculating the length of life according to the various rules for planets other than Saturn and the Sun as included here, should consult the source books cited in the Bibliography. Most people in Western cultures are not interested in knowing how long they are going to live, since they do not accept the theory of reincarnation. "Eat, drink, and be merry, for tomorrow we die," is a concept foreign to the Oriental, and also to the traditional Occidental understanding of the meaning and purpose of life. To the traditional cultures, both East and West, "As ye sow, so shall ye reap," applies not just to a lifetime, but to aeons of Time.

PINDAJA AYURDAYA

The Pindaja Ayurdaya system is used when the Sun is the strongest planet in the horoscope, either by virtue of its own virupas, or because it gains one-half the virupas of a planet in combustion. It is also the method used for Planetary Periods of the life in instances where the individual has acquired much power, authority or wealth.

The horoscope of Queen Victoria has been chosen to illustrate the pindaja ayurdaya. Although the Moon in her chart has the highest Shad Bala, it is combust, allowing the Sun to absorb one-half its virupas. Consequently, the Sun is the strongest planet inasmuch as its Shad Bala is already high.

According to the rules for pindaja, each planet contributes a certain number of years to the length of life based upon the planet's relationship to its exaltation point, or its opposite, the point of deepest depression (uccha strength). Maximum years are contributed when a planet is in its exact exaltation point; the minimum, which is one-half the years of the maximum, is contributed when the planet is in its deepest point of depression. These are designated as Invariable Reductions, but are subject to certain modifications which either reduce or increase the years contributed by uccha.

SCHEDULE J

Uccha Contributions to Pindaja Ayurdaya

	Exalted	*Depressed*		*Exalted*	*Depressed*
SUN	19 years	9.5 years	MERCURY	12 years	6.0 years
MOON	25 years	12.5 years	JUPITER	15 years	7.5 years
MARS	15 years	7.5 years	VENUS	21 years	10.5 years
		SATURN	20 years	10.0 years	

Pindaja Ayurdaya Includes These Conditions

1. *Invariable Reductions,* according to planet's distance from highest exaltation point (uccha).
2. *Possible Reductions*:
   a) A planet occupying the rasi of a Natural Enemy.
   b) A planet combust the Sun.
   c) Planets above the horizon are liable to chakradahani (chakra = wheel; dahani = reduction). (Planets within 5° orb above the Ascendant are considered to be in the 1st house.)
3. *Invariable Increases*: for the navamsa on the Ascendant.
4. *Possible Increases*: for the rasi on the Ascendant.
5. *Occasional Reduction*: for a malefic in the 1st house.

Invariable Reductions

Schedule J gives the maximum years each planet contributes to the length of life when it occupies its exact degree of exaltation, also the years contributed when the planet is in exact depression. Intermediate positions give proportionate years to the length of life, and are calculated as follows:

1. Subtract the longitude of the planet from the longitude of its uccha exaltation point, adding 360° if necessary to perform the subtraction. (See Figure 9).

2. If the remainder is less than 180°, subtract from 360°. If remainder is more than 180°, retain as is.

3. Reduce the remainder to minutes (multiply by 60 and divide by 21,600—number of minutes in the complete circle of 360°).

4. Multiply quotient by maximum years of the planet. The product is the number of years contributed to the length of life.

Example: SUN, Queen Victoria

Sun's exaltation point, 10° Aries	=	10° Long.
To permit subtraction	+	360°
Minus Sun's longitude	−	36° 49′
Remainder (in excess of 180)	=	333° 11′

Reduce to minutes: 333° × 60 + 11′ = 19991′

Divide by 21,600 = 0.925′ × 19 (Sun's maximum years)

Sun's uccha strength = 17.58 years

Calculating in like manner the Invariable Reductions for each planet in Queen Victoria's horoscope, the years of life contributed are:

SUN	17.58	(17.5845)	MERCURY	6.95	(6.954)
MOON	24.63	(24.627)	JUPITER	8.20	(8.195)
MARS	12.74	(12.738)	VENUS	20.75	(20.746)
			SATURN	12.59	(12.585)

POSSIBLE REDUCTIONS

Only one of the three possible reductions may be applied to any single planet. When a planet meets the requirements of more than one of these rules, that which takes away the greatest number of years is used.

1. A planet in the rasi of a Natural Enemy loses one-third of the years remaining after the Invariable Reduction.

2. A planet combust the Sun loses one-half the years remaining after the Invariable Reduction. The orbs of combustion in this instance are: Moon, 12°; Mars, 17°; Mercury direct, 14°; Mercury retrograde, 12°; Jupiter, 11°; Venus direct, 10°; Venus retrograde, 8°; Saturn, 15°.

3. All planets above the horizon are liable to chakradahani. When sharing occupancy of a house, that which has the highest Shad Bala is used. The number of years in this reduction are different for benefics and malefics. Mercury is considered a benefic unless it is badly aspected or besieged by malefics. Planets not located exactly on the cusp of any house must have their proportionate value calculated.

SCHEDULE K

CHAKRADAHANI OF PLANETS

Position of Planet:	*Malefics Retain:*	*Benefics Retain:*
1st House Cusp	Total Uccha Years	Total Uccha Years
12th House Cusp	Zero Uccha Years	1/2 Uccha Years
11th House Cusp	1/2 Uccha Years	3/4 Uccha Years
10th House Cusp	2/3 Uccha Years	5/6 Uccha Years
9th House Cusp	3/4 Uccha Years	7/8 Uccha Years
8th House Cusp	4/5 Uccha Years	9/10 Uccha Years
7th House Cusp	Total Uccha Years	Total Uccha Years

Example: Application of chakradahani, Queen Victoria

1. Sun in Taurus, rasi of a Natural Enemy, loses 1/3 its remaining years. Sun is not subject to chakradahani since it is within 5° of the Ascendant.

2. Moon combust, loses 1/2 the years remaining after the Invariable Reduction. Being within 5° of the Ascendant it is not subject to chakradahani.

3. The remaining planets, being above the horizon, are subject to chakradahani. Of the planets in the 12th house, Mercury has the highest Shad Bala and therefore is the only one to be reduced. Jupiter and Saturn, each sole occupant of the house in which they are posited, are subject to the reduction.

CALCULATION OF CHAKRADAHANI

MERCURY in 12th house (a benefic in this chart):
Mercury's uccha years = 6.954
On 1st cusp retains total uccha years = 6.954
On 12th cusp retains 1/2 uccha years = 3.477
Maximum change = 3.477 Years
Distance from Ascendant = 26°37′
Total degrees in 12th house = 58°14′

Formula:

$$\frac{\text{Planet's Distance From Asc.} \times \text{Maximum Change in Years}}{\text{Total Degrees in 12th}}$$

(Convert minutes to decimals of a degree)

$$\frac{26.62° \times 3.477 \text{ yrs.}}{58.23°} = 1.589 \text{ Years}$$

Mercury's uccha years on Ascendant = 6.954
Years retained − 1.589
Mercury after chakradahani = 5.365 Years

SATURN in 11th house:
Saturn's uccha years = 12.585
Malefic, 0 years on 12th cusp
On 11th cusp retains 1/2 uccha years = 6.2925
Maximum change = 6.2925 Years
Distance from 12th cusp = 8°32′
Total degrees in 11th house = 40°00′

Formula:

$$\frac{\text{Planet's Distance From 12th Cusp} \times \text{Maximum Change in Years}}{\text{Total Degrees in 11th}}$$

(Convert minutes to decimals of a degree)

$$\frac{8.53° \times 6.2925 \text{ yrs.}}{40°} = 1.3414 \text{ Years retained by Saturn.}$$

JUPITER in 10th house:
Jupiter's uccha years = 8.195
Benefic, retains 5/6 yrs., 10th cusp = 6.8300
Retains 3/4 yrs., 11th cusp = 6.1464
Maximum change = 0.6836 Years
Distance from 11th cusp = 10°21′
Total degrees in 10th house = 25°18′

Formula:

$$\frac{\text{Planet's Distance From 11th Cusp} \times \text{Maximum Change in Years}}{\text{Total Degrees in 10th}}$$

(Convert minutes to decimals of a degree)

$$\frac{10.35° \times 0.6836 \text{ yrs.}}{25.2°} = 0.2807 \text{ Years}$$

Jupiter's uccha years on 11th cusp = 6.1464
Years retained + 0.2807
Jupiter after chakradahani = 6.4271 Years

Having completed the Invariable and Possible Reductions under Basic Rules 1 and 2, the number of years contributed by each planet as determined thus far for Victoria's chart are:

SUN	—in rasi of Natural Enemy	11.72 Years
MOON	—in combustion	12.31 Years
MARS	—no reduction	12.74 Years
MERCURY	—chakradahani	5.36 Years
JUPITER	—chakradahani	6.43 Years
VENUS	—no reduction	20.75 Years
SATURN	—chakradahani	1.34 Years
	Total	70.65 Years

The student may question why a planet, customarily favored when above the horizon, should shorten the life. In this respect it should be kept in mind that elevated planets are propitious for mental and spiritual development, whereas planets below the horizon represent the animal functions which further physical survival and therefore have greater bearing on determining the natural length of life.

INCREASE FOR NAVAMSA ON ASCENDANT

This is an invariable increase according to the navamsa occupied by the Ascendant. It can contribute as much as twelve years to the life. For each navamsa which has passed over the Ascendant since the beginning of the previous Aries navamsa, of which there are nine in the entire zodiac, the life has one year added to it.

Method of Calculation

Divide the zodiacal longitude of the Ascendant by 40. If there is no remainder, the years contributed amount to 12. If there is a remainder, convert to minutes and divide by 200 (the number of minutes in a

navamsa). The result is the number of years contributed by the navamsa on the Ascendant. Fractions of a navamsa may be changed into fractions of a year at the rate of 20′ to 36.5 days.

Example: Ascendant, Queen Victoria's horoscope.

Ascendant, 10°14′ Taurus, or 40°14′ zodiacal longitude.

Dividing by 40 gives 1, with a remainder of 14′, which is practically no remainder. Therefore, consider 12 navamsas to have risen since the Aries navamsa. Thus twelve years are added to the life span.

Increase for Rasi on Ascendant

This constitutes a possible increase if the Ascendant is strong (360 virupas or more). The rasi on the Ascendant contributes to the length of life in much the same manner as does the navamsa increase. For each complete rasi that has passed over the Ascendant since the Aries rasi, one year is added to the life.

Method of Calculation

Convert the longitude of the Ascendant into degrees and decimals of a degree and divide by 30, which gives the years and decimals of a year contributed by the Ascendant.

Example:

Ascendant: 10°14′ Taurus, or 40.23° longitude

$$\frac{40.23^\circ}{30} = 1.34 \text{ years added to natural length of life}$$

As shown in Part One, Queen Victoria's Ascendant proves to have 392.20 virupas, well above average. In addition, the Ascendant is exceptionally fortunate because the Moon conjoins it, the latter being almost in exact exaltation. The factors fully warrant inclusion of the years contributed to the life by the rasi Ascendant.

Reduction for a Malefic in the 1st House

This is an occasional reduction and applies only when Sun, Saturn or Mars occupies the 1st house.

Method of Calculation

a) Consider the rasi degree on the Ascendant as degrees and decimals of a degree, and not zodiacal longitude.

b) Divide this figure by 360. The resulting decimal figure is used to multiply the total years of life obtained by the preceding reductions. The answer from this calculation represents the number of years to be deducted from the total years.

Example:

Sun, a malefic, within 5° of Ascendant in Queen Victoria's horoscope, is therefore considered to be in the 1st house.

Degrees on Ascendant = 10°14′ Taurus

$$\frac{10.23^\circ}{360} = 0.0285$$

Years of life contributed by:

Planets	70.65 Years
Navamsa on Asc.	12.00 Years
Rasi on Asc.	1.34 Years
Total	83.99 Years
83.99 × .0285 = −	2.39 (Reduction for malefic in 1st house)
Pindaja Ayurdaya	81.60 Years

Victoria actually lived 81 years, 243 days, or 81.67 years.

These planetary periods, which are in force throughout the life both as to length and order, are based upon the pindaja calculations. The sequence of these periods is:

1. Sun always rules 1st period (this being Pindaja System).

2. The order of the remaining planets' and Ascendant's rulership over successive periods is determined by their house position in relation to the Sun's house position. In each of these contingencies the planet with the highest Shad Bala takes precedence.

a) Planets in houses angular to the house occupied by the Sun.

b) Planets in houses succedent to house occupied by the Sun.

c) Planets in houses cadent to house occupied by the Sun.

Example: Horoscope of Queen Victoria

SUN	invariable ruler of 1st period.
MOON	angular with Sun, highest in Shad Bala among angular planets.
JUPITER	angular, next highest Shad Bala after Moon.
ASCENDANT	(always angular), lowest in Shad Bala of this group.
MERCURY	cadent to house containing Sun, highest Shad Bala of cadent planets.
MARS	cadent to Sun, next highest Shad Bala to Mars.
SATURN	cadent to Sun, next highest Shad Bala to Mars.
VENUS	cadent to Sun, lowest Shad Bala among cadent planets.

The length of each Pindaja Planetary Period is identical with the years contributed by its ruler, with this exception: If the entire length of life has been reduced because of a malefic in the 1st house, this reduction must be applied in proportion to each of the Planetary Periods, and each reduced by the number of years or decimals of years obtained by this factor. (A Table of Logs to Base Ten will facilitate these computations.)

Example: Queen Victoria. Sun contributes 11.72 years.

Being a malefic in the 1st house, its Planetary Period is reduced by .0285 of its own years.

$11.72 \times .0285 = .33$ years reduction

Length of Sun's Planetary Period = 11.39 Years

This procedure is repeated for each of the periods, giving the following results:

SEQUENCE OF PERIODS	YEARS	AGE EQUIVALENT
SUN	11.39	Birth to 11.39
MOON	11.97	11.39 to 23.36
JUPITER	6.24	23.36 to 29.60
ASCENDANT	12.96	29.60 to 42.56
MERCURY	5.21	42.56 to 47.77
MARS	12.37	47.77 to 60.14
SATURN	1.30	60.14 to 61.44
VENUS	20.14	61.44 to 81.58
Total	81.58	

Delineation of the pindaja periods of life are particularly significant as they pertain to and reveal the development, inheritance or change in power, authority or wealth that karma may bring. At birth there was little prospect of Victoria becoming Queen. George III and his eleven children had prior claim to the throne. Of these, Victoria's father, Duke of Kent, fourth among the sons, died in 1820 when she was less than a year old. There was considerable probability that the Duke's older brothers would beget heirs to the throne who would naturally take precedence over Victoria. But this proved not to be the case. The offspring of two of the uncles died in infancy. The eldest uncle, who became King George IV, died without an heir. He was succeeded in quick order by two more of the royal brothers, each of whom died soon after becoming king.

SUN, Pindaja Period—May 24, 1819, to September, 1830.

In 1830, when Victoria was scarcely twelve years old, George IV died, and she became direct heir to the throne, coinciding with the end of the Sun's planetary period in her chart. Biographical data per-

taining to this Queen, who reigned longer than any previous British monarch, need not be repeated here save for the purpose of highlighting the major events which occurred under the various planetary periods.

MOON, Pindaja Period—September, 1830, to September, 1842.

Victoria became Queen June 20, 1837, and was coronated a year later with much pomp and ceremony. She and Prince Albert were married February 10, 1840, and in November of the same year the Princess Royal was born. In November, 1841, the Prince of Wales was born. Also during this Moon period there were diverse "bedroom" scandals in the palace, and three attempts on the Queen's life. (There were others in 1850, '69 and '82.)

JUPITER, Pindaja Period—September, 1842, to December, 1848.

This was a period of lavish fetes, a journey to Scotland where the Queen and Albert purchased Balmoral Estate and built a home there. Under this Jupiterean influence, four more children were born.

ASCENDANT, Pindaja Period—December, 1848, to December, 1861.

1848 ushered in a period of strife for the governments of the European continent and monarchs of the time, many related to Victoria, sought aid from the United Kingdom. The Crimean War took place, and the Queen was moved to give active aid for the wounded and their families. The Victoria Cross was instituted in 1857. Three more children were born.

MERCURY, Pindaja Period—December, 1861, to March, 1867.

In 1861, when Victoria was forty years old, the tide turned for her. The ill-fated year when Abraham Lincoln took office marked the death of both her mother and her beloved Prince Consort. In that same year the *Trent* altercation involving a British vessel, the United States Navy, and the Confederacy took place and was not yet settled when death took Prince Albert. Victoria went into retirement, ceased living at Buckingham Palace, took no part in the festivities attendant the wedding of the Prince of Wales (1863). In 1866 the Austro-Prussian war broke out, but through Victoria's influence and intercession its scope was limited. She began work on memoirs of Albert and their life together.

MARS, Pindaja Period—March, 1867, to July, 1879.
SATURN, Pindaja Period—July, 1879, to October, 1880.

During the Mars and Saturn periods the Queen took little part in public affairs. Disraeli was her chief counselor, and Gladstone her nemesis. In 1876 she was given the title of "Empress of India." Her daughter, Princess Alice, died in 1878. In 1867 she published a work on *The Early Days of the Prince Consort,* followed in 1869 by selections from her diary on her life in the Highlands with Albert. (A 2nd installment appeared in 1885.) In 1874 the 1st volume of the *Life and Letters of the Prince Consort,* was published (the 2nd volume in 1880). Thus, what was initiated under Mercury, but preceded by the Moon and Jupiter periods, came to fruition while Mars (the man in her life) and Saturn (the sorrow) prevailed.

VENUS, Pindaja Period—October, 1880, to January, 1901.

Nineteen years after the death of the Prince Consort, a period marked by restriction and mourning, Victoria came into the heritage of her constellational Ascendant's rulership—Venus. Since becoming Queen she had amassed a great fortune; she had come to look like a Taurean person; and now at long last she was able to take Venusian delight in what had been accomplished during her reign. She made yearly trips to the Continent; she officiated in countless public ceremonials and dedications, reviews of the armed forces and the British navy. In 1887 her Golden Jubilee was celebrated, in which she took noticeable enjoyment. Among other activities she opened the People's Palace in the East End, and laid the cornerstone of the Imperial Institute. In 1894 she celebrated her 75th birthday at Balmoral; and in 1897, marking sixty years of her reign, the Diamond Jubilee became a British Empire Festival. Victoria's last ceremonial function (1899) was the laying of the foundation stone of the Victoria and Albert Museum, planned forty years earlier by the Prince Consort.

As a touching part of this final Venusian period, during the Boer War Victoria sent a box of chocolates to every soldier in South Africa under the British flag; received departing troops and entertained their wives. There was a final trip to Ireland in 1900, following many deaths in the royal family and others close to the Queen. At this time her own health failed markedly, and she joined them all in death, January 22, 1901.

THE VARSHIKA HOROSCOPE

Varsha means year in Sanskrit. The Varshika horoscope is erected for any year of life based on the Sun's return to the degree occupied at birth. Thus it may be said to correspond to the Western Solar Return chart, although differing in some major respects. The developments, or outcome of the karma for a particular year, as indicated in the natal nirayana horoscope, may be read from the varshika chart. Since all solar return charts depict transiting conditions which affect the individual through exterior relationships, the karma revealed by the varshika is not that developed from within, but as it is culminated through the social environment, or the immediate world in which one lives.

The system for erecting a varshika horoscope as presented here is based on the Sanskrit text, *Uttara Kalamrita*. Its primary value is to enable the student to use the Western, or sign ephemerides, inasmuch as Indian ephemerides are not commonly available. At first glance the method may seem cumbersome, since something like cross-references between the sayana and nirayana charts are involved, plus the necessary application of the ayanamsha for the given year.

A Table of Varshika Increments facilitates establishing the local mean time of the varshika occurrence for the year under surveillance (Table VIII). In the Increment columns, "D" stands for days of the week, which are numbered according to the typical Hindu method of 1 for Sunday, 2 for Monday, etc.

Varshika calculations are based on the natal nirayana chart, which has been obtained by applying the ayanamsha to the sayana horoscope as explained in the Introduction. (For births after 1900 add 50¼″ per year to 26° 24′ 47″. For births prior to 1900, subtract 50¼″ per year from this figure.)

Rules for Calculating a Varshika Chart

1. Determine the ayanamsha for the varshika year, using 1900 as the base year. Add this figure to the Sun's longitude in the natal nirayana chart. (The ayanamsha for the varshika is always added, whether the year of its application is before or after 1900.)

2. Using the resulting sum, obtain the sign longitude of the Sun from the ephemeris of the required year. Any Western ephemeris, such as Raphael's, which gives the days of the week as well as the month, is satisfactory.

3. From the Varshika Increment Table, take increment of days, hours, minutes and seconds for the age of the person for whom the varshika horoscope is to be erected.

4. Add this increment to the day of birth and to the local mean time of the birth chart (the same for both sayana and nirayana charts), which gives the LMT of the sayana chart for the varshika year.

5. Add to this new LMT the sidereal time (Greenwich) of the day indicated for the sayana Sun as obtained in Step 2. On the data accumulated, proceed to erect a sayana horoscope as if it were a birth chart. When this is completed, convert it to a nirayana chart by subtracting the ayanamsha for the varshika year from the degrees and minutes of the planets, house cusps and Nodes. The nirayana varshika chart is then used for delineating the events of that year in the native's life.

It will be found that the Varshika horoscope differs from the customary Western Solar Return chart both as to house cusps and planetary degrees. This discrepancy is due to the constantly increasing ayanamsha, which creates a difference of 20′ of time for each year of life between the exact return of the Sun in the constellations, and its return in the signs. Consequently, the Sun's return to its natal position as found in a Western ephemeris does not give the same results as taking the Sun's natal nirayana position and adding the ayanamsha for the varshika year.

Example: Varshika Chart for Harry S. Truman, 1948

Birth data: Lamar, Missouri (37°30′ N; 94°17′ W)
May 8 (Thursday), 1884; 4:14 PM, LMT
Varshika Year = Age 64

1. Ayanamsha for 1948 (48 × 50¼″)	= 00° 40′ 12″
Ayanamsha for 1900	+ 26° 24′ 47″
Calculated ayanamsha, 1948	= 27° 04′ 59″
Long., natal nirayana Sun	= 22° 29′ 39″ Aries
	49° 34′ 38″
Sun's Long. on day of	− 30°
Varshika sayana chart	= 19° 34′ 38″ Taurus

2. From 1948 ephemeris, Sun's
   Long., Monday, May 10 = 19° 43′ 16″ Taurus
   (Disregard 8′38″ difference)

		Day	Hour	Min.	Sec.	
3. Increment for age 64		3	9	46	40	
4. Natal LMT (Thursday)	+	5	4	14	00	PM
Varshika LMT	=	8	14	00	40	(from noon, 9th)
8 days = Sunday, May 9	(or		2	00	40	AM, May 10)
5. Sid. T. (1948 Eph.)	=		3	08	48	May 9
	+		14	00	40	(Varshika LMT)
Sid. T.	=		17	09	29	
Corrections for LMT Int., and EGMT	=			3	29	
Calculated Sid. T.	=		17	12	58	

Varshika Sayana Horoscope

The nearest sidereal time in Dalton's Table of Houses is 17 h. 12 m. 9 s., which gives 19° Sagittarius for the Midheaven of the sayana varshika figure. (It is not necessary to correct for the difference in seconds.) The chart is erected for 37 N. latitude, and the planets rectified in the usual manner.

This sayana varshika chart is then converted to a nirayana varshika chart by subtracting the ayanamsha for 1948 (27°04′59″, or 27°05′). The work is facilitated by using the complement of this figure, or 2°55′, which is added to the degrees of the cusps and planets in the sayana chart, and then subtracting 30°, or a full sign.

The sayana and nirayana natal horoscopes for Harry Truman are given in Figure 39, and the resulting sayana and nirayana varshika charts in Figure 40. A Solar Return chart erected according to the Western system is given for purposes of comparison in Figure 41.

It is interesting to note that both Calvin Coolidge and Harry S. Truman attained the office of President of the United States through the deaths of the duly elected President during their respective terms in the Vice-Presidency. Both had suffered personal loss through death shortly before they were elected to serve as President. Coolidge's son died earlier the same year; Truman's mother passed away the year previous to his nomination and election to the Presidency.

Coolidge's horoscope has already been dealt with in demonstrating the techniques of constellational astrology, both as to erecting and evaluating the nirayana chart, and its progressions. Truman's horoscope is presented here as an illustration of the varshika, or the constellational version of the Solar Return for the year he won the Presidential election.

It is well-known that political analysts of both the Democratic and Republican parties gave Truman little hope for victory in the campaign of 1948. Nor does the Solar Return chart for that year show much promise. The 10th house, with Capricorn on the cusp, is unoccupied. Saturn, its ruler, is square Sun in the 1st. The New Moon, although exalted in Taurus, is square Mars, ruler of the Ascendant. Perhaps the most promising aspect is Mars trine Jupiter in the 9th, so that one might be led to predict that Truman was headed for some sort of legal profession, or diplomatic service abroad.

Jupiter is actually the key to his attaining the highest position in the land—when the karma had ripened. Not only is this great benefic the most elevated planet in natal sayana and nirayana horoscopes, but this position is maintained in the varshika charts, and has the added strength of being angular in the 10th house of government. In Cancer he is exalted. In Sagittarius he is ruler of his own rasi, and is also mula trikona. Furthermore, Jupiter is in his own drekana, saptamsa and dwadasamsa, so that he has the good fortune to occupy simhasamsa ("The Lion's Throne") giving an overwhelming promise of political success in 1948.

For that year, Mars, ruler of the Midheaven, is just leaving Cancer, where it is in its fall,.as in the nirayana natal chart. But in the varshika it is within a few minutes of entering Leo, where it will be in mutual reception with the Sun, and trining Jupiter. Natal nirayana Mars in the 10th house (the promise at birth) is trine the varshika Midheaven. This Scorpio-ruled Midheaven of the year when Truman was elected President is remarkably descriptive of the personality changes which took place at that time. The world has since come to know this hitherto man-of-no-particular-distinction as an aggressive and sharp-tongued public figure, which neither the Libra Ascendant nor the Cancer Midheaven of the sayana natal would indicate, although the Moon, ruler of the 10th, in Scorpio in the 1st, and trine Venus, ruler of the Ascendant, does show this tendency in the native as depicted in the sayana chart.

The Moon in the nirayana varshika gives further testimony of Truman's success in 1948. It is within 5° of its exact exaltation point, and conjunct Mercury, ruler of the nirayana natal's Ascendant and Midheaven. Representing the public at large, this Moon indicates victory due to being "in tune with the times." Mercury in the varshika was in exact conjunction of its natal nirayana position, and Venus was about to do likewise. Lastly, although Saturn, ruler of the nirayana varshika Ascendant, is in its detriment in Cancer, it is in the 6th house of service, and in trine aspect to the Midheaven.

In conclusion, the nirayana varshika chart as read in relation to the natal nirayana horoscope, reveals that the rise to eminence and public favor in 1948 was not so much due to the actions which Truman himself had undertaken up to this time, but as a result of the karmic conditions to which he was born.

FIGURE 39

NATAL HOROSCOPE — HARRY S. TRUMAN

May 8, 1884
4:14 P.M., LMT
Lamar, Missouri
94°17′ W., 37°30′ N.

Sayana Horoscope

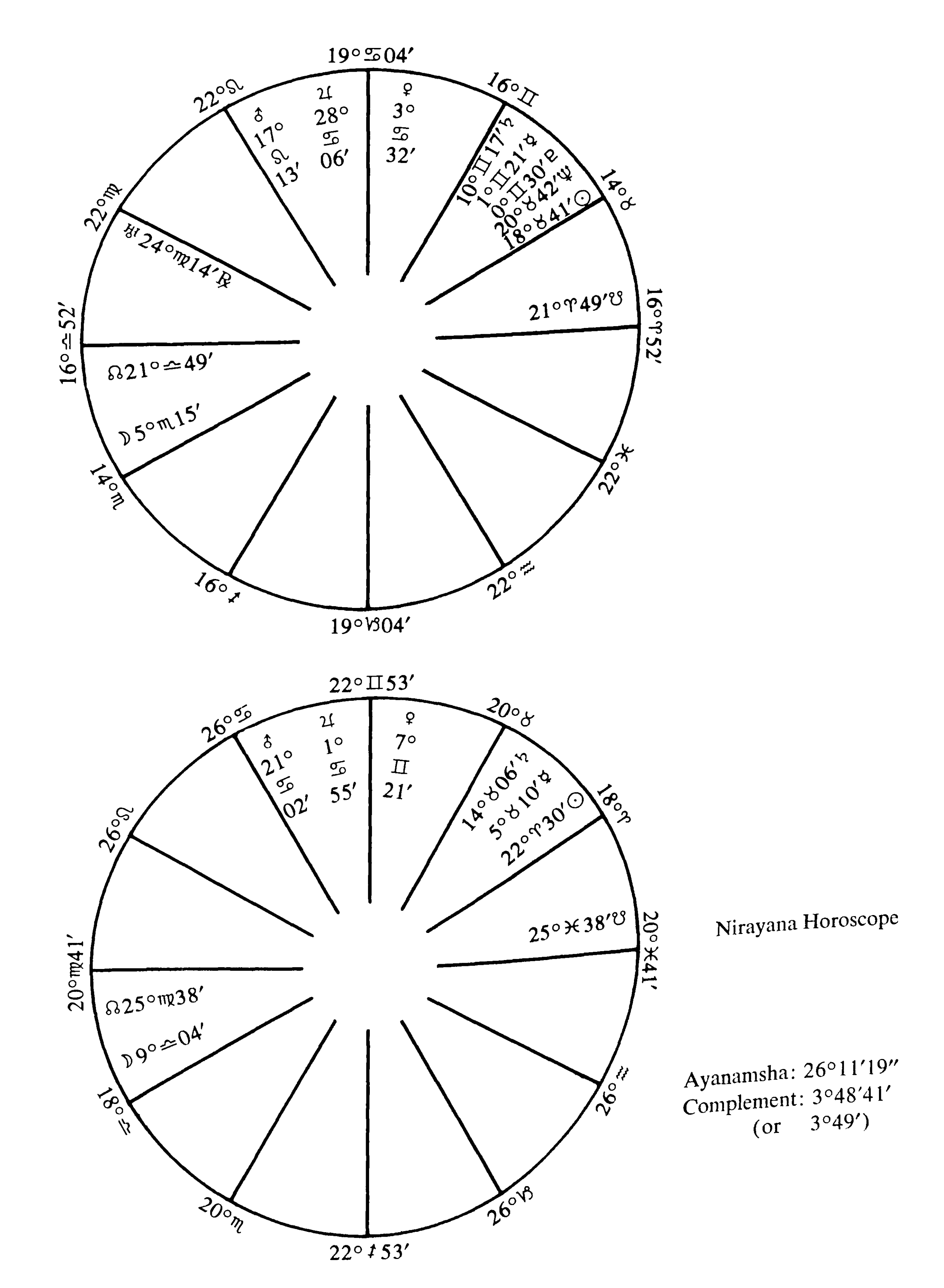


FIGURE 40

VARSHIKA FOR 1948 — HARRY S. TRUMAN

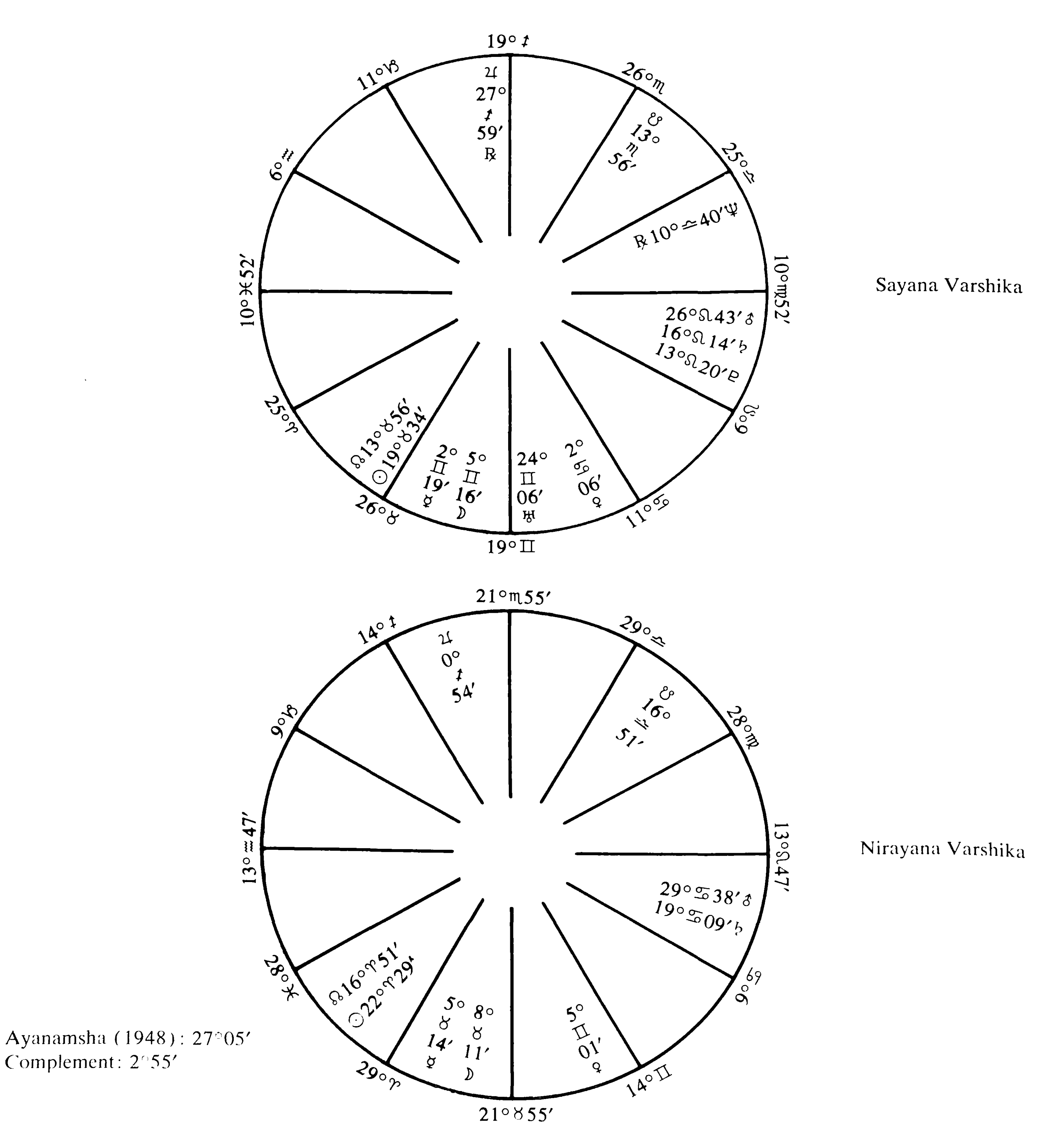
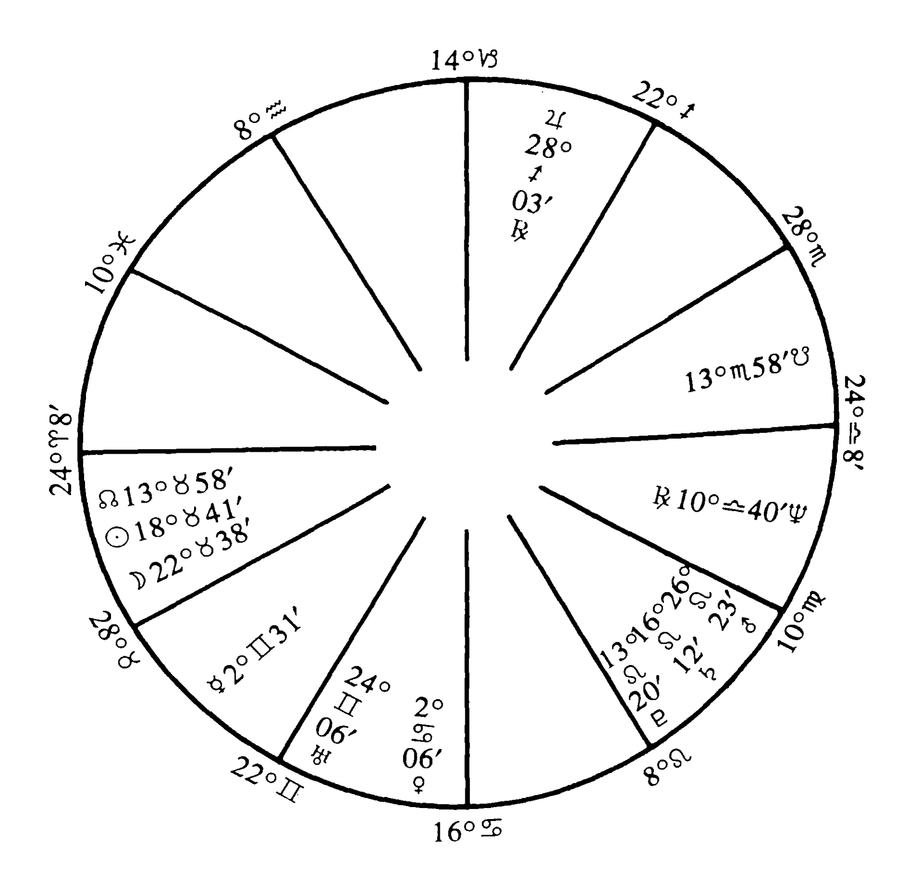


FIGURE 41

SOLAR RETURN FOR 1948 — HARRY S. TRUMAN



APPENDIX

In support of the theory that early Hindu writers of religious philosophic texts intentionally concealed the date when the signs of the zodiac coincided with the constellations, detailed examination will be made of the evidence contained in the *Surya Siddhanta.* The third chapter of this work gives the annual rate of the precession as 54″ per year, which in this writer's opinion is purposely false. On the other hand, hidden reference to the true annual rate of the precession appears in certain verses of Chapter One, wherein details of the length of years belonging to various mythological ages is accurately indicated. The following excerpts will aid in demonstrating the esoteric meaning contained in this ancient Sanskrit work.

TEXT OF SURYA SIDDHANTA	CONTEXT IN TERMS OF FIGURES
"13. . . . Twelve months make a year . . . this is called a day of the gods.	A day of the gods = 1 Year
"14. Six times sixty of them are a year of the gods.	A year of the gods = 360 Years
"15. Twelve thousand of these divine years are a Chaturyuga (quadruple age) of ten thousand times four hundred and thirty-two solar years.	A Chaturyuga = 12,000 × 360 = 4,320,000 Years Also, 10,000 × 432 = 4,320,000 Years
"16. . . . [this number of years] composes the Chaturyuga inclusive of its dawn and twilight.	The following yugas each have a dawn and a twilight included in their length.
"17. The tenth part of a Chaturyuga multiplied successively by four, three, two, and one, gives the length of the Krita and other ages.	1/10 Chaturyuga amounts to 432,000 Years A Krita Yuga = 4 × 432,000 = 1,728,000 Years A Treta Yuga = 3 × 432,000 = 1,296,000 Years A Dwapara Yuga = 2 × 432,000 = 864,000 Years A Kali Yuga = 1 × 432,000 = 432,000 Years A Chaturyuga = 4,320,000 Years
"18. One and seventy Chaturyugas are styled a Manvantara; and at the end is said to be a twilight, which has the number of years of a Krita Yuga, and which is a deluge.	71 × 4,320,000 = 306,720,000 Years + 1 Krita [twilight] 1,728,000 Years 1 Manvantara = 308,448,000 Years
"19. In a Kalpa are reckoned fourteen such Manvantaras, with their respective twilights, and at the commencement of a Kalpa is a fifteenth dawn, having the length of a Krita Yuga."	14 × 308,448,000 = 4,318,272,000 Years + 1 Krita [dawn] 1,728,000 Years = 4,320,000,000 Years

---

From these verses of the *Surya Siddhanta,* it is deduced that:

1 KALPA	= 14 Manvantaras + 1 Krita Yuga
1 MANVANTARA	= 71 Chaturyugas + 1 Krita Yuga
1 CHATURYUGA	= 10 × 432,000 Years
1 KRITA	= 4 × 432,000 Years

The first clue by which the initiate may obtain the true rate of precession from these passages in the *Surya Siddhanta* is stated twice: a Chaturyuga is 12,000 × 360, and also is 10,000 × 432 (Verse 15). Such redundancy in Sanskrit literature, the prime aim of which is brevity, must be for an important reason. Evidently it is to introduce a series of numbers having a hidden significance, namely 432 and 10, or multiples thereof. Ancient Babylonian priests, as well as the Brahmins of India, made use of these identical figures. In the chronology recorded by the Chaldean priest Berosus, the first period, extending from Creation to the Flood, covers the reigns of ten kings and consists of 432,000 years.

There is little doubt that 432, used in conjunction with multiples of 10, was a symbolic number of great significance in ancient civilizations. That it has an esoteric meaning is evident from its use in describing the vast mythological ages. What concerns us here is the clever use to which these numbers are put for the purpose of revealing the arithmetic of the precessions of the equinoxes. The double statement in Verse 15 must be a device to serve notice upon the alert that more is intended to be conveyed than appears on the surface.

Using the principle of breaking up numbers into their component parts, and allowing certain transpositions, but with strict retention of these same digits, the assertion (Verse 18), that one Manvantara equals seventy-one Chaturyugas, plus one Krita, may be restated variously:

1 Manvantara =
$(71 \times 4{,}320{,}000) + 1{,}728{,}000 = 308{,}448{,}000$
1 Manvantara =
$(710 \times 432{,}000) + (4 \times 432{,}000) = 308{,}448{,}000$
1 Manvantara =
$714 \times 432{,}000 = 308{,}448{,}000$

Based upon the last of these revampings, it may be said that one Kalpa consists of:

$[(14 \times 714)+4] \times 432{,}000 = 4{,}320{,}000{,}000$

Simplifying brackets and parentheses:

$$\begin{array}{r} 14 \times 714 = 9{,}996 \\ +\quad 4 \\ \hline 10{,}000 \end{array}$$

$10{,}000 \times 432{,}000 = 4{,}320{,}000{,}000$—years of one Kalpa

It is noticeable that the element of $[(14 \times 714)+4]$ is a most peculiar way of stating the figure 10,000. Not only is it unnecessarily cumbersome, but so awkward that it would scarcely have been used unless there was some special reason. Experience has revealed such circumlocutions are used to call attention to the number 10,000.

Assuming at this point that the authors of the *Surya Siddhanta* were not ignorant of the rate of precession of the equinoxes, they would be aware that in 714 years the equinoxes would precess 10° of longitude. These two numbers, 714 and 10, have figured conspicuously in the descriptions of a Manvantara and a Kalpa. If the equinoxes precess 10° in 714 years, in 1000 years they would precess 14°, and in 10,000 years, the precession would amount to 140°.

If the amount of precession is divided by the number of years, the result is the annual rate of precession. If 140° is divided by 10,000, and the result compared with the rate of precession as it has been determined with precise astronomical instruments centuries after the *Surya Siddhanta* was composed, the results are very revealing.

Converting the 140° to seconds of space, gives 504,000″ as the longitude precessed in 10,000 years. Dividing by the 10,000 years gives an annual rate of precession of 50.4″, which is remarkably close to that fixed by modern astronomy, which gives the figure of 50.2564″ per year. There is only a small discrepancy of about 0.15″ per year. If the theories of present-day astronomy are correct, the rate of precession varies slightly over long periods of time. It is anticipated that at some period in the future the precessional rate will actually be 50.4″ per year, and may well have been that amount in the past. Thus, it is quite possible that the rate of 50.4″ was entirely accurate when the *Surya Siddhanta* was written.

TABLE I – a
SAPTA VARGA BOUNDARIES

ARIES

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00'00"	☉	♈	♈	♈	♈	♈
2°30'					♉	
3°20'				♉		
4°17'08.5"			♉			
5°00'					♊	♒
6°40'				♊		
7°30'					♋	
8°34'17"			♊			
10°00'		♌		♋	♌	♐
12°30'					♍	
12°51'25.5"			♋			
13°20'				♌		
15°00'	☽				♎	
16°40'				♍		
17°08'34"			♌			
17°30'					♏	
18°00'						♊
20°00'		♐		♎	♐	
21°25'42.5"			♍			
22°30'					♑	
23°20'				♏		
25°00'					♒	♎
25°42'51"			♎			
26°40'				♐		
27°30'					♓	

GEMINI

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00'00"	☉	♊	♊	♎	♊	♈
2°30'					♋	
3°20'				♏		
4°17'08.5"			♋			
5°00'					♌	♒
6°40'				♐		
7°30'					♍	
8°34'17"			♌			
10°00'		♎		♑	♎	♐
12°30'					♏	
12°51'25.5"			♍			
13°20'				♒		
15°00'	☽				♐	
16°40'				♓		
17°08'34"			♎			
17°30'					♑	
18°00'						♊
20°00'		♒		♈	♒	
21°25'42.5"			♏			
22°30'					♓	
23°20'				♉		
25°00'					♈	♎
25°42'51"			♐			
26°40'				♊		
27°30'					♉	

TAURUS

0°00'00"	☽	♉	♏	♑	♉	♉
2°30'					♊	
3°20'				♒		
4°17'08.5"			♐			
5°00'					♋	♍
6°40'				♓		
7°30'					♌	
8°34'17"			♑			
10°00'		♍		♈	♍	
12°00'						♓
12°30'					♎	
12°51'25.5"			♒			
13°20'				♉		
15°00'	☉				♏	
16°40'				♊		
17°08'34"			♓			
17°30'					♐	
20°00'		♑		♋	♑	♑
21°25'42.5"			♈			
22°30'					♒	
23°20'				♌		
25°00'					♓	♏
25°42'51"			♉			
26°40'				♍		
27°30'					♈	

CANCER

0°00'00"	☽	♋	♑	♋	♋	♉
2°30'					♌	
3°20'				♌		
4°17'08.5"			♒			
5°00'					♍	♍
6°40'				♍		
7°30'					♎	
8°34'17"			♓			
10°00'		♏		♎	♏	
12°00'						♓
12°30'					♐	
12°51'25.5"			♈			
13°20'				♏		
15°00'	☉				♑	
16°40'				♐		
17°08'34"			♉			
17°30'					♒	
20°00'		♓		♑	♓	♑
21°25'42.5"			♊			
22°30'					♈	
23°20'				♒		
25°00'					♉	♏
25°42'51"			♋			
26°40'				♓		
27°30'					♊	

TABLE I – b
SAPTA VARGA BOUNDARIES

LEO

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00′00″	☉	♌	♌	♈	♌	♈
2°30′					♍	
3°20′				♉		
4°17′08.5″			♍			
5°00′					♎	♒
6°40′				♊		
7°30′					♏	
8°34′17″			♎			
10°00′		♐		♋	♐	♐
12°30′					♑	
12°51′25.5″			♏			
13°20′				♌		
15°00′	☽				♒	
16°40′				♍		
17°08′34″			♐			
17°30′					♓	
18°00′						♊
20°00′		♈		♎	♈	
21°25′42.5″			♑			
22°30′					♉	
23°20′				♏		
25°00′					♊	♎
25°42′51″			♒			
26°40′				♐		
27°30′					♋	

LIBRA

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00′00″	☉	♎	♎	♎	♎	♈
2°30′					♏	
3°20′				♏		
4°17′08.5″			♏			
5°00′					♐	♒
6°40′				♐		
7°30′					♑	
8°34′17″			♐			
10°00′		♒		♑	♒	♐
12°30′					♓	
12°51′25.5″			♑			
13°20′				♒		
15°00′	☽				♈	
16°40′				♓		
17°08′34″			♒			
17°30′					♉	
18°00′						♊
20°00′		♊		♈	♊	
21°25′42.5″			♓			
22°30′					♋	
23°20′				♉		
25°00′					♌	♎
25°42′51″			♈			
26°40′				♊		
27°30′					♍	

VIRGO

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00′00″	☽	♍	♓	♑	♍	♉
2°30′					♎	
3°20′				♒		
4°17′08.5″			♈			
5°00′					♏	♍
6°40′				♓		
7°30′					♐	
8°34′17″			♉			
10°00′		♑		♈	♑	
12°00′						♓
12°30′					♒	
12°51′25.5″			♊			
13°20′				♉		
15°00′	☉				♓	
16°40′				♊		
17°08′34″			♋			
17°30′					♈	
20°00′		♉		♋	♉	♑
21°25′42.5″			♌			
22°30′					♊	
23°20′				♌		
25°00′					♋	♏
25°42′51″			♍			
26°40′				♍		
27°30′					♌	

SCORPIO

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00′00″	☽	♏	♉	♋	♏	♉
2°30′					♐	
3°20′				♌		
4°17′08.5″			♊			
5°00′					♑	♍
6°40′				♍		
7°30′					♒	
8°34′17″			♋			
10°00′		♓		♎	♓	
12°00′						♓
12°30′					♈	
12°51′25.5″			♌			
13°20′				♏		
15°00′	☉				♉	
16°40′				♐		
17°08′34″			♍			
17°30′					♊	
20°00′		♋		♑	♋	♑
21°25′42.5″			♎			
22°30′					♌	
23°20′				♒		
25°00′					♍	♏
25°42′51″			♏			
26°40′				♓		
27°30′					♎	

TABLE I – c
SAPTA VARGA BOUNDARIES

SAGITTARIUS

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00′00″	☉	♐	♐	♈	♐	♈
2°30′					♑	
3°20′				♉		
4°17′08.5″			♑			
5°00′					♒	♒
6°40′				♊		
7°30′					♓	
8°34′17″			♒			
10°00′		♈		♋	♈	♐
12°30′					♉	
12°51′25.5″			♓			
13°20′				♌		
15°00′	☽				♊	
16°40′				♍		
17°08′34″			♈			
17°30′					♋	
18°00′						♊
20°00′		♌		♎	♌	
21°25′42.5″			♉			
22°30′					♍	
23°20′				♏		
25°00′					♎	♎
25°42′51″			♊			
26°40′				♐		
27°30′					♏	

AQUARIUS

	Hora	Drek.	Sapt.	Nav.	Dwad.	Trim.
0°00′00″	☉	♒	♒	♎	♒	♈
2°30′					♓	
3°20′				♏		
4°17′08.5″			♓			
5°00′					♈	♒
6°40′				♐		
7°30′					♉	
8°34′17″			♈			
10°00′		♊		♑	♊	♐
12°30′					♋	
12°51′25.5″			♉			
13°20′				♒		
15°00′	☽				♌	
16°40′				♓		
17°08′34″			♊			
17°30′					♍	
18°00′						♊
20°00′		♎		♈	♎	
21°25′42.5″			♋			
22°30′					♏	
23°20′				♉		
25°00′					♐	♎
25°42′51″			♌			
26°40′				♊		
27°30′					♑	

CAPRICORN

0°00′00″	☽	♑	♋	♑	♑	♉
2°30′					♒	
3°20′				♒		
4°17′08.5″			♌			
5°00′					♓	♍
6°40′				♓		
7°30′					♈	
8°34′17″			♍			
10°00′		♉		♈	♉	
12°00′						♓
12°30′					♊	
12°51′25.5″			♎			
13°20′				♉		
15°00′	☉				♋	
16°40′				♊		
17°08′34″			♏			
17°30′					♌	
20°00′		♍		♋	♍	♑
21°25′42.5″			♐			
22°30′					♎	
23°20′				♌		
25°00′					♏	♏
25°42′51″			♑			
26°40′				♍		
27°30′					♐	

PISCES

0°00′00″	☽	♓	♍	♋	♓	♉
2°30′					♈	
3°20′				♌		
4°17′08.5″			♎			
5°00′					♉	♍
6°40′				♍		
7°30′					♊	
8°34′17″			♏			
10°00′		♋		♎	♋	
12°00′						♓
12°30′					♌	
12°51′25.5″			♐			
13°20′				♏		
15°00′	☉				♍	
16°40′				♐		
17°08′34″			♑			
17°30′					♎	
20°00′		♏		♑	♏	♑
21°25′42.5″			♒			
22°30′					♐	
23°20′				♒		
25°00′					♑	♏
25°42′51″			♓			
26°40′				♓		
27°30′					♒	

TABLE II

ABBREVIATED AHARGANA for JANUARY 0

Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana	Yr.	Ahargana
1800	458	1840*	12547	1880*	27157	1920*	41766	1960*	56376
1801	823	1841	12913	1881	27523	1921	42132	1961	56742
1802	1188	1842	13278	1882	27888	1922	42497	1962	57107
1803	1553	1843	13643	1883	28253	1923	42862	1963	57472
1804*	1918	1844*	14008	1884*	28618	1924*	43227	1964*	57837
1805	2284	1845	14374	1885	28984	1925	43593	1965	58203
1806	2649	1846	14739	1886	29349	1926	43958	1966	58568
1807	494	1847	15104	1887	29714	1927	44323	1967	58933
1808*	859	1848*	15469	1888*	30079	1928*	44688	1968*	59298
1809	1225	1849	15835	1889	30445	1929	45054	1969	59664
1810	1590	1850	16200	1890	30810	1930	45419	1970	60029
1811	1955	1851	16565	1891	31175	1931	45784	1971	60394
1812*	2320	1852*	16930	1892*	31540	1932*	46149	1972*	60759
1813	2686	1853	17296	1893	31906	1933	46515	1973	61125
1814	3051	1854	17661	1894	32271	1934	46880	1974	61490
1815	3416	1855	18026	1895	32636	1935	47245	1975	61855
1816*	3781	1856*	18391	1896*	33001	1936*	47610	1976*	62220
1817	4147	1857	18757	1897	33367	1937	47976	1977	62586
1818	4512	1858	19122	1898	33732	1938	48341	1978	62951
1819	4877	1859	19487	1899	34097	1939	48706	1979	63316
1820*	5242	1860*	19852	1900	34462	1940*	49071	1980*	63681
1821	5608	1861	20218	1901	34827	1941	49437	1981	64047
1822	5973	1862	20583	1902	35192	1942	49802	1982	64412
1823	6338	1863	20948	1903	35557	1943	50167	1983	64777
1824*	6703	1864*	21313	1904*	35922	1944*	50532	1984*	65142
1825	7069	1865	21679	1905	36288	1945	50898	1985	65508
1826	7434	1866	22044	1906	36653	1946	51263	1986	65873
1827	7799	1867	22409	1907	37018	1947	51628	1987	66238
1828*	8164	1868*	22774	1908*	37383	1948*	51993	1988*	66603
1829	8530	1869	23140	1909	37749	1949	52359	1989	66969
1830	8895	1870	23505	1910	38114	1950	52724	1990	67334
1831	9260	1871	23870	1911	38479	1951	53089	1991	67699
1832*	9625	1872*	24235	1912*	38844	1952*	53454	1992*	68064
1833	9991	1873	24601	1913	39210	1953	53820	1993	68430
1834	10356	1874	24966	1914	39575	1954	54185	1994	68795
1835	10721	1875	25334	1915	39940	1955	54550	1995	69160
1836*	11086	1876*	25696	1916*	40305	1956*	54915	1996*	69525
1837	11452	1877	26062	1917	40671	1957	55281	1997	69891
1838	11817	1878	26427	1918	41036	1958	55646	1998	70256
1839	12182	1879	26792	1919	41401	1959	56011	1999	70621

TABLE II (continued)

COMMON YEARS – DAYS for ZERO DATES OF MONTHS

Date	Days	Date	Days	Date	Days	Date	Days
Jan. 0	0	April 0	90	July 0	181	Oct. 0	273
Feb. 0	31	May 0	120	Aug. 0	212	Nov. 0	304
Mar. 0	59	June 0	151	Sept. 0	243	Dec. 0	334

LEAP YEARS – DAYS for ZERO DATES OF MONTHS

Date	Days	Date	Days	Date	Days	Date	Days
Jan. 0	0	April 0	91	July 0	182	Oct. 0	274
Feb. 0	31	May 0	121	Aug. 0	213	Nov. 0	305
Mar. 0	60	June 0	152	Sept. 0	244	Dec. 0	335

TABLE III

SHASTYAMSAS

(To be Applied to Positions in the Constellations Only)

ODD RASIS		EVEN RASIS
0° – 0°30′	1. GHORA–Venerable, awesome, sublime; terrific, frightful, violent (as relating to pain or disease).	29°30′ – 30°
0°30′ – 1°	2. RAKSHASA–Demoniacal, of three classes: 1) semi-divine, benevolent; 2) like Titans, enemies of the gods; 3) nocturnal demons, sacrilegious, haunting cemeteries, devouring humans; evil or malignant demons descended from Ravana.	29° – 29°30′
1° – 1°30′	3. DEVA–God or goddess; Bright One; the spiritual side of life; Divine Intelligence; a Nature Spirit.	28°30′ – 29°
1°30′ – 2°	4. KUBERA–God of Treasure (akin to Pluto); regent of Northern Quarter; deformed, monstrous, lazy.	28° – 28°30′
2° – 2°30′	5. YAKSHAVALI–Ghost, spirit (attendant of Kubera). Generally benevolent and inoffensive, though sometimes classed with malignant spirits.	27°30′ – 28°
2°30′ – 3°	6. KINNARA–Mythical being, half horse, half human (akin to Sagittarius); celebrated as celestial musicians.	27° – 27°30′
3° – 3°30′	7. BHRASHTA–Fallen from the sky, banished to earth, decayed, lost, ruined; sometimes vicious; disclassed; unchaste.	26°30′ – 27°
3°30′ – 4°	8. KULAGUNA–Destroyer of family.	26° – 26°30′
4° – 4°30′	9. GARALA–Poison; a snake; venom.	25°30′ – 26°
4°30′ – 5°	10. AGNI–Sacrificial fire; the number three; Surya, the Sun, god of fire.	25° – 25°30′
5° – 5°30′	11. MAYA–Source of the visible universe. In early usage, wisdom, supernatural power. Later, signifying illusion, fraud, trickery, sorcery, witchcraft.	24°30′ – 25°
5°30′ – 6°	12. PRETAPURISA–Departed, deceased. (Preta = dead; puri = city; literally, City of the Dead.)	24° – 24°30′
6° – 6°30′	13. APAMPATI–The god Varuna; having great authority; spiritual (akin to Neptune and Uranus); lord of the waters; majestic; having rulership over the Western Quarter.	23°30′ – 24°
6°30′ – 7°	14. DEVAGANESA–Ganesha, god of wisdom and accomplishment, remover of obstacles; good fortune.	23° – 23°30′
7° – 7°30′	15. KALAMSA–Kala (black or dark blue). Time in general; to calculate or enumerate; the proper time or season; Shiva, god of destruction and regeneration (cf., Saturn).	22°30′ – 23°

TABLE III (Continued)

SHASTYAMSAS

(To be Applied to Positions in the Constellations Only)

ODD RASIS			EVEN RASIS
7°30′–8°	16.	SARPA–Demon of the Sky; a serpent; danger of injury by subtle means.	22°–22°30′
8°–8°30′	17.	AMRITA–Immortal, imperishable, beautiful, beloved; nectar of the gods.	21°30′–22°
8°30′–9°	18.	CHANDRA–The Moon; reflection, memory, intelligence, beauty.	21°–21°30′
9°–9°30′	19.	MRIDU–Soft, delicate, tender.	20°30′–21°
9°30′–10°	20.	KOMALA–Tender, bland, sweet, charming, agreeable.	20°–20°30′
10°–10°30′	21.	PADMABHANU–Splendor, flower of the Sun (bright flower).	19°30′–20°
10°30′–11°	22.	VISHNU or LAKSHMI–Vishnu, Preserver of the World, and Lakshmi (akin to Venus), his wife, goddess of fortune and beauty.	19°–19°30′
11°–11°30′	23.	BRAHMA–Creator; holy.	18°30′–19°
11°30′–12°	24.	MAHESVARA–The great Lord Shiva, god of destruction and regeneration.	18°–18°30′
12°–12°30′	25.	DEVA–Same as No. 3.	17°30′–18°
12°30′–13°	26.	ARDRA–Moist; fresh; living; soft; full of feeling; tender.	17°–17°30′
13°–13°30′	27.	KALINASA–Kali = strife, worst; nasa = loss, disappearance or ruin.	16°30′–17°
13°30′–14°	28.	KSHITISVARA–Lord of Destruction.	16°–16°30′
14°–14°30′	29.	KAMALAKARA–Lotus pool; beautiful.	15°30′–16°
14°30′–15°	30.	GULIKA–Son of Saturn; of Saturn's nature but less powerful; silently evil.	15°–15°30′
15°–15°30′	31.	MRITYUKARA–Causer of death.	14°30′–15°
15°30′–16°	32.	KALAMSA–Same as No. 15.	14°–14°30′
16°–16°30′	33.	DAVAGNI–Forest fire; all-consuming.	13°30′–14°
16°30′–17°	34.	GHORA–Same as No. 1.	13°–13°30′
17°–17°30′	35.	YAMA or AMAYA–Yama = Lord of region of the dead; Amaya = "without maya," or illusion. Restraint; self-control; rewarder and punisher of life's deeds.	12°30′–13°
17°30′–18°	36.	KANTAKA–Thorn; point of a needle; stinging or caustic.	12°–12°30′
18°–18°30′	37.	SUDHA–A good drink (nectar, juice, water or milk); beneficial; sweet-tempered.	11°30′–12°

TABLE III (Continued)

SHASTYAMSAS

(To be Applied to Positions in the Constellations Only)

ODD RASIS		EVEN RASIS
18°30′–19°	38. AMRITA–Same as No. 17.	11°–11°30′
19°–19°30′	39. PURNACHANDRA–Full Moon; beautiful; intelligent; popular.	10°30′–11°
19°30′–20°	40. VISHAPRADIGDHA–Smeared with poison; slander.	10°–10°30′
20°–20°30′	41. KULANASA–Decay of the family; destruction of social forms.	9°30′–10°
20°30′–21°	42. VAMSAKSHA–Faded glory; past achievements; decay.	9°–9°30′
21°–21°30′	43. UTPATAKA–To ascend, or fly upward; sudden inspiration.	8°30′–9°
21°30′–22°	44. KALAMSA or KALARUPA–Same as Nos. 15 and 32.	8°–8°30′
22°–22°30′	45. SAUMYA–From Soma, the Moon; son of the Moon, Mercury.	7°30′–8°
22°30′–23°	46. MRIDU–Same as No. 19.	7°–7°30′
23°–23°30′	47. SITHALA–Cool; cold; free from passion.	6°30′–7°
23°30′–24°	48. DAMSHTRAKARALA–Having terrible tusks; dangerous.	6°–6°30′
24°–24°30′	49. INDUMUKHA–Moon-faced; having the appearance of beauty and intelligence.	5°30′–6°
24°30′–25°	50. PRAVINA–Skilled; clever; conversant.	5°–5°30′
25°–25°30′	51. KALAGNI–The fire that destroys the world. Divine discontent.	4°30′–5°
25°30′–26°	52. DANDAYUDHA–Battle club. Abrupt, forceful.	4°–4°30′
26°–26°30′	53. NIRMALA–Spotless; immaculate.	3°30′–4°
26°30′–27°	54. SUBHAKARA–Creator of good fortune.	3°–3°30′
27°–27°30′	55. KRURA–Cruel; fierce; malignant.	2°30′–3°
27°30′–28°	56. SITHALA–Same as No. 47.	2°–2°30′
28°–28°30′	57. SUDHA–Same as No. 37.	1°30′–2°
28°30′–29°	58. PAYODHYA–Container of water; the ocean.	1°–1°30′
29°–29°30′	59. BHRAMANA–Holy; wandering; moving in an orbit.	0°30′–1°
29°30′–30°	60. INDUREKHA–Moon-marked; reflection; inner beauty; innate intelligence.	0°–0°30′

TABLE IV

NAKSHATRAS – NIRAYANA ZODIACAL LONGITUDES

	No.	Name	Boundaries	Ruler	Yrs.	Dasa Period Ending at
1st Pariyaya	1.	Ashvini	0°00′ – 13°20′	Ketu	7	13°20′ Aries
	2.	Bharani	13°20′ – 26°40′	Venus	20	26°40′ Aries
	3.	Krithika	26°40′ – 40°00′	Sun	6	10°00′ Taurus
	4.	Rohini	40°00′ – 53°20′	Moon	10	23°20′ Taurus
	5.	Mrigasirsha	53°20′ – 66°40′	Mars	7	6°40′ Gemini
	6.	Ardra	66°40′ – 80°00′	Rahu	18	20°00′ Gemini
	7.	Punarvasu	80°00′ – 93°20′	Jupiter	16	3°20′ Cancer
	8.	Pushya	93°20′ – 106°40′	Saturn	19	16°40′ Cancer
	9.	Aslesha	106°40′ – 120°00′	Mercury	17	0°00′ Leo
					120 Years	
2nd Pariyaya	10.	Magha	120°00′ – 133°20′	Ketu	7	13°20′ Leo
	11.	P.* Phalguni	133°20′ – 146°40′	Venus	20	26°40′ Leo
	12.	U.** Phalguni	146°40′ – 160°00′	Sun	6	10°00′ Virgo
	13.	Hasta	160°00′ – 173°20′	Moon	10	23°20′ Virgo
	14.	Chitra	173°20′ – 186°40′	Mars	7	6°40′ Libra
	15.	Svathi	186°40′ – 200°00′	Rahu	18	20°00′ Libra
	16.	Vishaka	200°00′ – 213°20′	Jupiter	16	3°20′ Scorpio
	17.	Anuradha	213°20′ – 226°40′	Saturn	19	16°40′ Scorpio
	18.	Jyeshta	226°40′ – 240°00′	Mercury	17	0°00′ Sagittarius
					120 Years	
3rd Pariyaya	19.	Mula	240°00′ – 253°20′	Ketu	7	13°20′ Sagittarius
	20.	P.* Ashadha	253°20′ – 266°40′	Venus	20	26°40′ Sagittarius
	21.	U.** Ashadha	266°40′ – 280°00′	Sun	6	10°00′ Capricorn
	22.	Sravana	280°00′ – 293°20′	Moon	10	23°20′ Capricorn
	23.	Sravishta (Dhanishta)	293°20′ – 306°40′	Mars	7	6°40′ Aquarius
	24.	Shatabhisha	306°40′ – 320°00′	Rahu	18	20°00′ Aquarius
	25.	P.* Bhadrapada	320°00′ – 333°20′	Jupiter	16	3°20′ Pisces
	26.	U.** Bhadrapada	333°20′ – 346°40′	Saturn	19	16°40′ Pisces
	27.	Revathi	346°40′ – 0°00′	Mercury	17	0°00′ Aries
					120 Years	

*Purva = Before, or in front of.
**Uthara = Crossing over.

TABLE V – 1

SUN DASA

Number of Days Contained in Bhuktis & Antaradasas
2195.5 Days, or 6 Years

BHUKTIS	☉	☽	♂	☊	♃	♄	☿	☋	♀
Days	109.575	182.625	127.838	328.725	292.000	346.988	310.465	127.838	365.25
ANTARADASAS									
Sun	5.5								
Moon	9.1	15.2							
Mars	6.4	10.7	7.5						
Rahu	16.4	27.3	19.2	49.3					
Jupiter	14.6	24.3	17.0	43.8	38.9				
Saturn	17.3	28.9	20.2	52.0	46.3	54.9			
Mercury	15.5	25.9	18.1	46.6	41.4	49.1	44.0		
Ketu	6.4	10.7	7.5	19.2	17.1	20.3	18.1	7.5	
Venus	18.3	30.5	21.3	54.8	48.7	57.9	51.7	21.3	60.9 ♀
	Sun	9.1	6.3	16.4	14.6	17.4	15.5	6.3	18.3 ☉
		Moon	10.7	27.4	24.3	28.9	25.9	10.7	30.4 ☽
			Mars	19.2	17.0	20.2	18.1	7.5	21.3 ♂
				Rahu	43.7	52.0	46.6	19.2	54.8 ☊
					Jupiter	46.2	41.4	17.0	48.7 ♃
						Saturn	49.2	20.2	57.8 ♄
							Mercury	18.1	51.7 ☿
								Ketu	21.3 ☋

TABLE V – 2

MOON DASA

Number of Days Contained in Bhuktis & Antaradasas
3652.5 Days, or 10 Years

BHUKTIS	☽	♂	☊	♃	♄	☿	☋	♀	☉
Days	304.4	213.1	547.9	487.00	578.3	517.1	213.1	608.7	182.6

ANTARADASAS

Moon	25.4								
Mars	17.8	12.4							
Rahu	45.6	32.0	82.2						
Jupiter	40.5	28.5	73.1	65.0					
Saturn	48.2	33.7	86.8	77.1	91.6				
Mercury	43.1	30.2	77.7	69.0	81.9	73.3			
Ketu	17.8	12.4	31.9	28.4	33.7	30.1	12.4		
Venus	50.7	35.5	91.2	81.1	96.4	86.2	35.5	101.5	
Sun	15.3	10.6	27.4	24.3	28.9	25.9	10.6	30.4	9.1 ☉
	Moon	17.8	45.7	40.6	48.2	43.1	17.8	50.7	15.2 ☽
		Mars	31.9	28.4	33.7	30.1	12.4	35.6	10.6 ♂
			Rahu	73.0	86.8	77.6	32.0	91.3	27.4 ☊
				Jupiter	77.1	68.9	28.5	81.1	24.3 ♃
					Saturn	81.9	33.7	96.3	28.9 ♄
						Mercury	30.2	86.2	25.9 ☿
							Ketu	35.6	10.6 ☋
								Venus	30.5 ♀

TABLE V – 3

MARS DASA

Number of Days Contained in Bhuktis & Antaradasas
2556.75 Days, or 7 Years

BHUKTIS	♂	☊	♃	♄	☿	☋	♀	☉	☽
Days	149.144	383.513	340.90	404.82	362.206	149.144	426.125	127.838	213.063

ANTARADASAS

Mars	8.7								
Rahu	22.4	57.6							
Jupiter	19.9	51.0	45.4						
Saturn	23.6	60.8	54.0	64.1					
Mercury	21.1	54.2	48.3	57.4	51.3				
Ketu	8.7	22.4	19.8	23.6	21.1	8.7			
Venus	24.9	63.9	56.8	67.5	60.4	24.9	71.0		
Sun	7.5	19.2	17.0	20.4	18.1	7.5	21.3	6.4	
Moon	12.4	32.0	28.4	33.7	30.2	12.4	35.5	10.9	17.8 ☽
	Mars	22.4	19.9	23.6	21.1	8.7	24.9	7.4	12.4 ♂
		Rahu	51.2	60.7	54.4	22.4	63.9	19.2	32.0 ☊
			Jupiter	53.9	48.3	19.9	56.8	17.0	28.4 ♃
				Saturn	57.3	23.6	67.4	20.2	33.7 ♄
					Mercury	21.1	60.3	18.1	30.1 ☿
						Ketu	24.9	7.4	12.4 ☋
							Venus	21.3	35.5 ♀
								Sun	10.7 ☉

TABLE V – 4

RAHU DASA

Number of Days Contained in Bhuktis & Antaradasas
6574.5 Days, or 18 Years

BHUKTIS	☊	♃	♄	☿	☋	♀	☉	☽	♂
Days	986.175	876.6	1040.954	931.388	383.513	1095.75	328.725	547.875	383.513
ANTARADASAS									
Rahu	147.9								
Jupiter	131.5	116.9							
Saturn	156.1	138.8	164.8						
Mercury	139.7	124.2	147.4	131.9					
Ketu	57.5	51.1	60.7	54.3	22.4				
Venus	164.4	146.1	173.5	155.2	63.9	182.6			
Sun	49.3	43.8	52.0	46.6	19.2	54.8	16.4		
Moon	82.2	73.1	86.8	77.6	32.0	91.3	27.4	45.7	
Mars	57.5	51.1	60.7	54.3	22.4	63.9	19.2	32.0	22.4 ♂
	Rahu	131.5	156.2	139.7	57.5	164.4	49.3	82.2	57.5 ☊
		Jupiter	138.8	124.2	51.1	146.1	43.8	73.0	51.1 ♃
			Saturn	147.5	60.7	173.5	52.0	86.7	60.7 ♄
				Mercury	54.3	155.2	46.6	77.6	54.3 ☿
					Ketu	63.9	19.2	32.0	22.4 ☋
						Venus	54.8	91.3	63.9 ♀
							Sun	27.3	19.2 ☉
								Moon	32.0 ☽

TABLE V – 5

JUPITER DASA

Number of Days Contained in Bhuktis & Antaradasas
5844 Days, or 16 Years

BHUKTIS	♃	♄	☿	☋	♀	☉	☽	♂	☊
Days	779.2	925.3	827.9	340.9	974.0	292.2	487.0	340.9	876.6

ANTARADASAS

Jupiter	103.9								
Saturn	123.4	146.5							
Mercury	110.4	131.1	117.3						
Ketu	45.5	54.0	48.3	19.8					
Venus	129.7	154.2	138.0	56.8	162.3				
Sun	39.0	46.3	41.4	17.8	48.7	14.6			
Moon	64.9	77.1	69.0	28.3	81.2	24.3	40.6		
Mars	45.5	54.0	48.3	19.8	56.8	17.1	28.4	19.8	
Rahu	116.9	138.8	124.1	51.1	146.1	43.9	73.0	51.1	131.5 ☊
	Jupiter	123.3	110.4	45.5	130.1	38.9	64.9	45.5	116.9 ♃
		Saturn	131.1	54.0	154.2	46.3	77.1	54.0	138.8 ♄
			Mercury	48.4	137.9	41.3	69.0	48.4	124.2 ☿
				Ketu	56.8	17.1	28.4	19.8	51.1 ☋
					Venus	48.7	81.2	56.8	146.1 ♀
						Sun	24.4	17.1	43.8 ☉
							Moon	28.3	73.1 ☽
								Mars	51.1 ♂

TABLE V – 6

SATURN DASA

Number of Days Contained in Bhuktis & Antaradasas
6939.75 Days, or 19 Years

BHUKTIS	♄	☿	☋	♀	☉	☽	♂	☊	♃
Days	1098.79	983.13	404.82	1156.63	346.98	578.32	404.82	1040.96	925.3

ANTARADASAS

Saturn	174.0								
Mercury	155.7	139.3							
Ketu	64.1	57.3	23.7						
Venus	183.1	163.8	67.5	192.8					
Sun	54.9	49.2	20.2	57.8	17.4				
Moon	91.6	81.9	33.7	96.4	28.9	48.2			
Mars	64.1	57.3	23.7	67.5	20.2	33.7	23.7		
Rahu	164.8	147.5	60.7	173.5	52.0	86.8	60.7	156.2	
Jupiter	146.5	131.1	54.0	154.2	46.3	77.1	54.0	138.8	123.4 ♃
	Saturn	155.7	64.1	183.1	55.0	91.6	64.1	164.8	146.5 ♄
		Mercury	57.3	163.9	49.2	81.9	57.3	147.5	131.1 ☿
			Ketu	67.5	20.2	33.7	23.7	60.7	54.0 ☋
				Venus	57.8	96.4	67.5	173.5	154.2 ♀
					Sun	28.9	20.2	52.1	46.3 ☉
						Moon	33.7	86.8	77.1 ☽
							Mars	60.7	54.0 ♂
								Rahu	138.7 ☊

TABLE V – 7

MERCURY DASA

Number of days Contained in Bhuktis & Antaradasas
6209.25 Days, or 17 Years

BHUKTIS	☿	☋	♀	☉	☽	♂	☊	♃	♄	
Days	879.64	362.206	1034.875	310.483	517.438	362.206	931.375	827.91	983.131	
ANTARADASAS										
Mercury	124.6									
Ketu	51.3	21.1								
Venus	146.6	60.4	172.5							
Sun	44.0	18.1	51.7	15.5						
Moon	73.3	30.2	86.2	25.9	43.1					
Mars	51.3	21.1	60.4	18.1	30.2	21.1				
Rahu	131.9	54.3	155.3	46.6	77.6	54.3	139.7			
Jupiter	117.3	48.3	137.9	41.4	69.0	48.3	124.2	110.4		
Saturn	139.3	57.4	163.8	49.2	81.9	57.4	147.5	131.0	155.7	♄
	Mercury	51.3	146.6	44.0	73.3	51.3	131.9	117.3	139.2	☿
		Ketu	60.4	18.1	30.2	21.1	54.3	48.3	57.3	☋
			Venus	51.7	86.2	60.4	155.2	138.0	163.9	♀
				Sun	25.9	18.1	46.6	41.4	49.2	☉
					Moon	30.2	77.6	69.0	81.9	☽
						Mars	54.3	48.3	57.3	♂
							Rahu	124.2	147.5	☊
								Jupiter	131.0	♃

TABLE V – 8

KETU DASA

Number of Days Contained in Bhuktis & Antaradasas
2556.75 Days, or 7 Years

BHUKTIS	☋	♀	☉	☽	♂	☊	♃	♄	☿
Days	149.14	426.12	127.83	213.16	149.14	383.50	340.90	404.81	362.20

ANTARADASAS

Ketu	8.7								
Venus	24.9	71.0							
Sun	7.5	21.3	6.4						
Moon	12.4	35.5	10.9	17.8					
Mars	8.7	24.9	7.4	12.4	8.7				
Rahu	22.4	63.9	19.2	32.0	22.3	57.6			
Jupiter	19.9	56.8	17.0	28.4	19.9	51.0	45.4		
Saturn	23.6	67.4	20.2	33.7	23.6	60.8	54.0	64.1	
Mercury	21.1	60.3	18.1	30.1	21.1	54.2	48.3	57.4	51.3 ☿
	Ketu	24.9	7.4	12.4	8.7	22.4	19.8	23.6	21.1 ☋
		Venus	21.3	35.5	24.9	63.9	56.8	67.5	60.4 ♀
			Sun	10.7	7.5	19.2	17.0	20.4	18.1 ☉
				Moon	12.4	32.0	28.4	33.7	30.2 ☽
					Mars	22.4	19.9	23.6	21.1 ♂
						Rahu	51.2	60.7	54.4 ☊
							Jupiter	53.9	48.3 ♃
								Saturn	57.3 ♄

TABLE V – 9

VENUS DASA

Number of Days Contained in Bhuktis & Antaradasas
7305 Days, or 20 Years

BHUKTIS	♀	☉	☽	♂	☊	♃	♄	☿	☋	
Days	1217.5	365.25	608.75	426.125	1095.75	974.00	1156.625	1034.875	426.125	
ANTARADASAS										
Venus	202.9									
Sun	60.9	18.3								
Moon	101.5	30.4	50.7							
Mars	71.0	21.3	35.5	24.9						
Rahu	182.6	54.7	91.3	63.9	164.3					
Jupiter	162.3	48.7	81.2	56.8	146.1	129.9				
Saturn	192.8	57.8	96.4	67.5	173.5	154.2	183.1			
Mercury	172.5	51.7	86.2	60.4	155.2	138.0	163.9	146.5		
Ketu	71.0	21.3	35.5	24.8	63.9	56.8	67.5	60.4	24.9	☋
	Venus	60.9	101.5	71.0	182.6	162.3	192.8	172.5	71.0	♀
		Sun	30.4	21.3	54.8	48.7	57.8	51.7	21.3	☉
			Moon	35.5	91.3	81.1	96.4	86.2	35.5	☽
				Mars	63.9	56.8	67.5	60.4	24.9	♂
					Rahu	146.2	173.5	155.3	63.9	☊
						Jupiter	154.2	137.9	56.8	♃
							Saturn	163.9	67.5	♄
								Mercury	60.4	☿

TABLE VI

DAYS BETWEEN TWO DATES

Day of Month	January	February	March	April	May	June	July	August	September	October	November	December
1	1	32	60	91	121	152	182	213	244	274	305	335
2	2	33	61	92	122	153	183	214	245	275	306	336
3	3	34	62	93	123	154	184	215	246	276	307	337
4	4	35	63	94	124	155	185	216	247	277	308	338
5	5	36	64	95	125	156	186	217	248	278	309	339
6	6	37	65	96	126	157	187	218	249	279	310	340
7	7	38	66	97	127	158	188	219	250	280	311	341
8	8	39	67	98	128	159	189	220	251	281	312	342
9	9	40	68	99	129	160	190	221	252	282	313	343
10	10	41	69	100	130	161	191	222	253	283	314	344
11	11	42	70	101	131	162	192	223	254	284	315	345
12	12	43	71	102	132	163	193	224	255	285	316	346
13	13	44	72	103	133	164	194	225	256	286	317	347
14	14	45	73	104	134	165	195	226	257	287	318	348
15	15	46	74	105	135	166	196	227	258	288	319	349
16	16	47	75	106	136	167	197	228	259	289	320	350
17	17	48	76	107	137	168	198	229	260	290	321	351
18	18	49	77	108	138	169	199	230	261	291	322	352
19	19	50	78	109	139	170	200	231	262	292	323	353
20	20	51	79	110	140	171	201	232	263	293	324	354
21	21	52	80	111	141	172	202	233	264	294	325	355
22	22	53	81	112	142	173	203	234	265	295	326	356
23	23	54	82	113	143	174	204	235	266	296	327	357
24	24	55	83	114	144	175	205	236	267	297	328	358
25	25	56	84	115	145	176	206	237	268	298	329	359
26	26	57	85	116	146	177	207	238	269	299	330	360
27	27	58	86	117	147	178	208	239	270	300	331	361
28	28	59	87	118	148	179	209	240	271	301	332	362
29	29	....	88	119	149	180	210	241	272	302	333	363
30	30	....	89	120	150	181	211	242	273	303	334	364
31	31	....	90	......	151	......	212	243	......	304	......	365

For Leap Year, one day must be added to each number of days after February 28

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

The following tables serve to easily locate the bhukti and antaradasa in force at any given date. Because of the irregularities of the Western calendar now in use, with its leap years and months of varying lengths, the intervals of rulership are given in terms of days. Years may be converted into days by means of these schedules, which include a leap year every fourth year; but the student must take into account where the leap year falls in his own problem. Every year divisible by 4 is a leap year with the exception of the century years 1700, 1800, 1900, 2100, 2300 and 2500 A.D.

TABLE VII – 1

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

SUN DASA

6 Years

1 common year	365 days	4 years, 3 common and 1 leap	1461 days
2 common years	730 days	5 years, 4 common and 1 leap	1826 days
3 common years	1095 days	6 years, 5 common and 1 leap	2191 days

BHUKTIS

Days from Beginning of Sun Dasa to onset of each Bhukti

SUN	MOON	MARS	RAHU	JUPITER	SATURN	MERCURY	KETU	VENUS
00.0	109.6	292.2	420.04	748.76	1040.76	1387.75	1698.22	1826.05

ANTARADASAS

Days from Beginning of Sun Dasa to onset of each Antaradasa

☉ 00.0								
☽ 5.5	109.6							
♂ 14.6	124.8	292.2						
☊ 21.0	135.5	299.7	420.0					
♃ 37.4	162.8	318.9	469.3	748.8				
♄ 52.0	187.1	335.9	513.1	787.7	1040.8			
☿ 69.3	216.0	356.1	565.1	834.0	1095.7	1387.8		
☋ 84.8	241.9	374.2	611.7	875.4	1144.8	1431.8	1698.2	
♀ 91.2	252.6	381.7	630.9	892.5	1165.1	1449.9	1705.7	1826.1 ♀
☉	283.1	403.0	685.7	941.2	1223.0	1501.6	1727.0	1887.0 ☉
	☽	409.3	702.1	955.8	1240.4	1517.1	1733.3	1905.3 ☽
		♂	729.5	980.1	1269.3	1543.0	1744.0	1935.7 ♂
			☊	997.1	1289.5	1561.1	1751.5	1957.0 ☊
				♃	1341.5	1607.7	1770.7	2011.8 ♃
					♄	1649.1	1787.7	2060.5 ♄
						☿	1807.9	2118.3 ☿
							☋	2170.0 ☋

TABLE VII – 2

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

MOON DASA

10 Years

1 common year	365 days	6 years, 5 common and 1 leap	2191 days
2 common years	730 days	7 years, 6 common and 1 leap	2556 days
3 common years	1095 days	8 years, 6 common and 2 leap	2922 days
4 years, 3 common and 1 leap	1461 days	9 years, 7 common and 2 leap	3287 days
5 years, 4 common and 1 leap	1826 days	10 years, 8 common and 2 leap	3652 days

BHUKTIS

Days from Beginning of Moon Dasa to onset of each Bhukti

MOON	MARS	RAHU	JUPITER	SATURN	MERCURY	KETU	VENUS	SUN
00.0	304.4	517.8	1065.7	1552.7	2131.0	2648.0	2861.1	3469.8

ANTARADASAS

Days from Beginning of Moon Dasa to onset of each Antaradasa

☽ 00.0								
♂ 25.4	304.4							
☊ 43.2	316.8	517.8						
♃ 88.8	348.8	600.0	1065.7					
♄ 129.3	377.3	673.1	1131.1	1552.7				
☿ 177.5	411.0	759.9	1208.2	1644.3	2131.0			
☋ 220.6	441.2	837.6	1277.2	1726.3	2204.3	2648.0		
♀ 238.4	453.6	869.5	1305.6	1759.9	2234.4	2660.4	2861.1	
☉ 289.1	489.1	960.7	1386.7	1856.3	2320.6	2695.9	2962.6	3469.8 ☉
	☽ 499.7	988.1	1411.0	1885.2	2346.5	2706.5	2993.0	3478.9 ☽
		♂ 1033.8	1451.6	1933.4	2389.6	2724.3	3043.7	3494.1 ♂
			☊ 1480.0	1967.1	2419.7	2736.7	3079.3	3504.7 ☊
				♃ 2053.9	2497.3	2768.7	3170.6	3532.1 ♃
					♄ 2566.2	2797.2	3251.7	3556.4 ♄
						☿ 2830.9	3348.0	3585.3 ☿
							☋ 3434.2	3611.2 ☋
								♀ 3621.8 ♀

TABLE VII – 3

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

MARS DASA

7 Years

1 common year	365 days	4 years, 3 common and 1 leap	1461 days
2 common years	730 days	5 years, 4 common and 1 leap	1826 days
3 common years	1095 days	6 years, 5 common and 1 leap	2191 days

7 years, 6 common and 1 leap.........................2556 days

BHUKTIS

Days from Beginning of Mars Dasa to onset of each Bhukti

MARS	RAHU	JUPITER	SATURN	MERCURY	KETU	VENUS	SUN	MOON
00.0	149.144	532.657	873.557	1278.38	1640.58	1789.73	2215.85	2343.69

ANTARADASAS

Days from Beginning of Mars Dasa to onset of each Antaradasa

♂ 00.0								
☊ 8.7	149.1							
♃ 31.1	206.7	532.6						
♄ 51.0	257.7	578.0	873.5					
☿ 74.6	318.5	632.0	937.6	1278.4				
☋ 95.7	372.7	680.3	995.0	1329.7	1640.6			
♀ 104.4	395.1	700.1	1018.6	1350.8	1649.3	1789.7		
☉ 129.3	459.0	756.9	1086.1	1411.2	1674.2	1860.7	2215.8	
☽ 136.8	478.2	773.9	1106.5	1429.3	1681.7	1882.0	2222.2	2343.7 ☽
	♂ 510.2	802.3	1140.2	1459.5	1694.1	1917.5	2233.1	2361.5 ♂
		☊ 822.2	1163.8	1480.6	1702.8	1942.4	2240.5	2373.9 ☊
			♃ 1224.5	1535.0	1725.2	2006.3	2259.7	2405.9 ♃
				♄ 1583.3	1745.1	2063.1	2276.7	2434.3 ♄
					☿ 1768.7	2130.5	2296.9	2468.0 ☿
						☋ 2190.8	2315.0	2498.1 ☋
							♀ 2322.4	2510.5 ♀
							☉ 2546.0	☉

TABLE VII – 4
CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS
RAHU DASA
18 Years

1 common year .... 365 days	10 years, 8 common and 2 leap ....3652 days
2 common years .... 730 days	11 years, 9 common and 2 leap ....4017 days
3 common years ....1095 days	12 years, 9 common and 3 leap ....4383 days
4 years, 3 common and 1 leap ....1461 days	13 years, 10 common and 3 leap ....4748 days
5 years, 4 common and 1 leap ....1826 days	14 years, 11 common and 3 leap ....5113 days
6 years, 5 common and 1 leap ....2191 days	15 years, 12 common and 3 leap ....5478 days
7 years, 6 common and 1 leap ....2556 days	16 years, 12 common and 4 leap ....5844 days
8 years, 6 common and 2 leap ....2922 days	17 years, 13 common and 4 leap ....6209 days
9 years, 7 common and 2 leap ....3287 days	18 years, 14 common and 4 leap ....6574 days

BHUKTIS

Days from Beginning of Rahu Dasa to onset of each Bhukti

RAHU	JUPITER	SATURN	MERCURY	KETU	VENUS	SUN	MOON	MARS
00.0	986.18	1862.78	2903.73	3835.12	4218.63	5314.38	5643.11	6190.98

ANTARADASAS

Days from Beginning of Rahu Dasa to onset of each Antaradasa

☊	00.0								
♃	147.9	986.2							
♄	279.4	1103.1	1862.8						
☿	435.5	1241.9	1927.6	2903.7					
☋	575.2	1366.1	2075.0	3035.6	3835.1				
♀	632.7	1417.2	2135.7	3089.9	3857.5	4218.6			
☉	797.1	1563.3	2309.2	3245.1	3921.4	4401.2	5314.4		
☽	846.4	1607.1	2361.2	3291.7	3940.6	4456.0	5330.8	5643.1	
♂	928.6	1680.2	2448.0	3369.3	3972.6	4547.3	5358.2	5688.8	6191.0 ♂
	☊	1731.3	2508.7	3423.6	3995.0	4611.2	5377.4	5720.8	6213.4 ☊
		♃	2664.9	3563.3	4052.5	4775.6	5426.7	5803.0	6270.9 ♃
			♄	3687.5	4103.6	4921.7	5470.5	5876.0	6322.0 ♄
				☿	4164.3	5095.2	5522.5	5962.7	6382.7 ☿
					☋	5250.4	5569.1	6040.3	6437.0 ☋
						♀	5588.3	6072.3	6459.4 ♀
							☉	6163.6	6523.3 ☉
								☽	6542.5 ☽

TABLE VII – 5

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

JUPITER DASA

16 Years

1 common year	365 days	9 years, 7 common and 2 leap	3287 days
2 common years	730 days	10 years, 8 common and 2 leap	3652 days
3 common years	1095 days	11 years, 9 common and 2 leap	4017 days
4 years, 3 common and 1 leap	1461 days	12 years, 9 common and 3 leap	4383 days
5 years, 4 common and 1 leap	1826 days	13 years, 10 common and 3 leap	4748 days
6 years, 5 common and 1 leap	2191 days	14 years, 11 common and 3 leap	5113 days
7 years, 6 common and 1 leap	2556 days	15 years, 12 common and 3 leap	5478 days
8 years, 6 common and 2 leap	2922 days	16 years, 12 common and 4 leap	5844 days

BHUKTIS

Days from Beginning of Jupiter Dasa to onset of each Bhukti

JUPITER	SATURN	MERCURY	KETU	VENUS	SUN	MOON	MARS	RAHU
00.0	779.2	1704.5	2532.4	2873.3	3847.3	4139.5	4626.5	4967.4

ANTARADASAS

Days from Beginning of Jupiter Dasa to onset of each Antaradasa

♃ 00.0								
♄ 103.9	779.2							
☿ 227.3	925.7	1704.5						
☋ 337.7	1056.8	1821.8	2532.4					
♀ 383.2	1110.8	1870.1	2552.2	2873.3				
☉ 512.9	1265.0	2008.1	2609.0	3035.6	3847.3			
☽ 551.9	1311.3	2049.5	2626.8	3084.3	3861.9	4139.5		
♂ 616.8	1388.4	2118.5	2655.1	3165.5	3886.2	4180.1	4626.5	
☊ 662.3	1442.4	2166.8	2674.9	3222.3	3903.3	4208.5	4646.3	4967.4 ☊
	♃ 1581.2	2290.9	2725.9	3368.4	3947.2	4281.5	4697.4	5098.9 ♃
		♄ 2401.3	2771.4	3498.5	3986.1	4346.4	4742.9	5215.8 ♄
			☿ 2825.4	3652.7	4032.4	4423.5	4796.9	5354.6 ☿
				☋ 3790.6	4073.7	4492.5	4845.3	5478.8 ☋
					♀ 4090.8	4520.9	4865.1	5529.9 ♀
						☉ 4602.1	4921.9	5676.0 ☉
							☽ 4939.0	5719.8 ☽
								♂ 5792.9 ♂

TABLE VII – 6

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

SATURN DASA

19 Years

1 common year	365 days
2 common years	730 days
3 common years	1095 days
4 years, 3 common and 1 leap	1461 days
5 years, 4 common and 1 leap	1826 days
6 years, 5 common and 1 leap	2191 days
7 years, 6 common and 1 leap	2556 days
8 years, 6 common and 2 leap	2922 days
9 years, 7 common and 2 leap	3287 days
10 years, 8 common and 2 leap	3652 days
11 years, 9 common and 2 leap	4017 days
12 years, 9 common and 3 leap	4383 days
13 years, 10 common and 3 leap	4748 days
14 years, 11 common and 3 leap	5113 days
15 years, 12 common and 3 leap	5478 days
16 years, 12 common and 4 leap	5844 days
17 years, 13 common and 4 leap	6209 days
18 years, 14 common and 4 leap	6574 days
19 years, 15 common and 4 leap	6939 days

BHUKTIS

Days from Beginning of Saturn Dasa to onset of each Bhukti

SATURN	MERCURY	KETU	VENUS	SUN	MOON	MARS	RAHU	JUPITER
000.0	1098.79	2081.92	2486.74	3643.37	3990.35	4568.67	4973.49	6014.45

ANTARADASAS

Days from Beginning of Saturn Dasa to onset of each Antaradasa

	SATURN	MERCURY	KETU	VENUS	SUN	MOON	MARS	RAHU	JUPITER
♄	00.0								
☿	174.0	1098.8							
☋	329.7	1238.1	2081.9						
♀	393.8	1295.4	2105.6	2486.7					
☉	576.9	1459.2	2173.1	2679.5	3643.4				
☽	631.8	1508.4	2193.3	2737.3	3660.8	3990.3			
♂	723.4	1590.3	2227.0	2833.7	3689.7	4038.5	4568.7		
☊	787.5	1647.6	2250.7	2901.2	3709.9	4072.2	4592.4	4973.5	
♃	952.3	1795.1	2311.4	3074.7	3761.9	4159.0	4653.1	5129.7	6014.5
♄		1926.2	2365.4	3228.9	3808.2	4236.1	4707.1	5268.5	6137.9
☿			2429.5	3412.0	3863.2	4327.7	4771.2	5433.3	6284.4
☋				3575.9	3912.4	4409.6	4828.5	5580.8	6415.5
♀					3932.6	4443.3	4852.2	5641.5	6469.5
☉						4539.7	4919.7	5815.0	6623.7
☽							4939.9	5867.1	6670.0
♂								5953.9	6747.1
☊									6801.1

TABLE VII – 7

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

MERCURY DASA

17 Years

1 common year .... 365 days	9 years, 7 common and 2 leap ....3287 days
2 common years .... 730 days	10 years, 8 common and 2 leap ....3652 days
3 common years ....1095 days	11 years, 9 common and 2 leap ....4017 days
4 years, 3 common and 1 leap ....1461 days	12 years, 9 common and 3 leap ....4383 days
5 years, 4 common and 1 leap ....1826 days	13 years, 10 common and 3 leap ....4748 days
6 years, 5 common and 1 leap ....2191 days	14 years, 11 common and 3 leap ....5113 days
7 years, 6 common and 1 leap ....2556 days	15 years, 12 common and 3 leap ....5478 days
8 years, 6 common and 2 leap ....2922 days	16 years, 12 common and 4 leap ....5844 days

17 years, 13 common and 4 leap............6209 days

BHUKTIS

Days from Beginning of Mercury Dasa to onset of each Bhukti

MERCURY	KETU	VENUS	SUN	MOON	MARS	RAHU	JUPITER	SATURN
000.0	879.6	1241.81	2276.68	2587.16	3104.60	3466.81	4398.18	5226.09

ANTARADASAS

Days from Beginning of Mercury Dasa to onset of each Antaradasa

☿ 000.0								
☋ 124.6	879.6							
♀ 175.9	900.7	1241.8						
☉ 322.5	961.1	1414.3	2276.7					
☽ 366.5	979.2	1466.0	2292.2	2587.2				
♂ 439.8	1009.4	1552.2	2318.1	2630.3	3104.6			
☊ 491.1	1030.5	1612.6	2336.2	2660.5	3125.7	3466.8		
♃ 623.0	1084.8	1767.9	2382.8	2738.1	3180.0	3606.5	4398.2	
♄ 740.3	1133.1	1905.8	2424.2	2807.1	3228.3	3730.7	4508.6	5226.1 ♄
	☿ 1190.5	2069.6	2473.4	2889.0	3285.7	3878.2	4639.6	5381.8 ☿
		☋ 2215.2	2517.4	2962.3	3337.0	4010.1	4756.9	5521.0 ☋
			♀ 2535.5	2992.5	3358.1	4064.4	4805.2	5578.3 ♀
				☉ 3078.7	3418.5	4219.6	4943.2	5742.2 ☉
					☽ 3436.6	4266.2	4984.6	5791.4 ☽
						♂ 4343.8	5053.6	5873.3 ♂
							☊ 5101.9	5930.6 ☊
								♃ 6078.1 ♃

TABLE VII – 8

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

KETU DASA

7 Years

1 common year .... 365 days	4 years, 3 common and 1 leap ....1461 days
2 common years .... 730 days	5 years, 4 common and 1 leap ....1826 days
3 common years ....1095 days	6 years, 5 common and 1 leap ....2191 days

7 years, 6 common and 1 leap.........................2556 days

BHUKTIS

Days from Beginning of Ketu Dasa to onset of each Bhukti

KETU	VENUS	SUN	MOON	MARS	RAHU	JUPITER	SATURN	MERCURY
00.0	149.14	575.26	703.09	916.25	1065.39	1448.89	1789.79	2194.60

ANTARADASAS

Days from Beginning of Ketu Dasa to onset of each Antaradasa

☋	00.0									
♀	8.7	149.1								
☉	33.6	220.1	575.2							
☽	41.1	241.4	581.6	703.1						
♂	53.5	276.9	592.5	720.9	916.2					
☊	62.2	301.8	599.9	733.3	924.9	1065.4				
♃	84.6	365.7	619.1	765.3	947.2	1123.0	1448.9			
♄	104.5	422.5	636.1	793.7	967.1	1174.0	1494.3	1789.8		
☿	128.1	489.9	656.3	827.4	990.7	1234.8	1548.3	1853.9	2194.6	☿
	☋	550.2	674.4	857.5	1011.8	1289.0	1596.6	1911.3	2245.9	☋
		♀	681.8	869.9	1020.5	1311.4	1616.4	1934.9	2267.0	♀
			☉	905.4	1054.4	1375.3	1673.2	2002.4	2327.4	☉
				☽	1052.9	1394.5	1690.2	2022.8	2345.5	☽
					♂	1426.5	1718.6	2056.5	2375.7	♂
						☊	1738.5	2080.1	2395.8	☊
							♃	2140.8	2451.2	♃
								♄	2499.5	♄

TABLE VII – 9

CUMULATIVE TABLES OF BHUKTIS & ANTARADASAS

VENUS DASA

20 Years

1 common year .... 365 days	11 years, 9 common and 2 leap ....4017 days
2 common years .... 730 days	12 years, 9 common and 3 leap ....4383 days
3 common years ....1095 days	13 years, 10 common and 3 leap ....4748 days
4 years, 3 common and 1 leap ....1461 days	14 years, 11 common and 3 leap ....5113 days
5 years, 4 common and 1 leap ....1826 days	15 years, 12 common and 3 leap ....5478 days
6 years, 5 common and 1 leap ....2191 days	16 years, 12 common and 4 leap ....5844 days
7 years, 6 common and 1 leap ....2556 days	17 years, 13 common and 4 leap ....6209 days
8 years, 6 common and 2 leap ....2922 days	18 years, 14 common and 4 leap ....6574 days
9 years, 7 common and 2 leap ....3287 days	19 years, 15 common and 4 leap ....6939 days
10 years, 8 common and 2 leap ....3652 days	20 years, 15 common and 5 leap ....7305 days

BHUKTIS

Days from Beginning of Venus Dasa to onset of each Bhukti

VENUS	SUN	MOON	MARS	RAHU	JUPITER	SATURN	MERCURY	KETU
00.0	1217.5	1582.75	2191.50	2617.63	3713.37	4687.37	5844.00	6878.88

ANTARADASAS

Days from Beginning of Venus Dasa to onset of each Antaradasa

♀	00.0									
☉	202.9	1217.5								
☽	263.8	1235.8	1582.7							
♂	365.3	1266.2	1633.4	2191.5						
☊	436.3	1287.5	1668.9	2216.4	2617.6					
♃	618.9	1342.2	1760.2	2280.3	2781.9	3713.3				
♄	781.2	1390.9	1841.4	2337.1	2928.0	3843.2	4687.4			
☿	974.0	1448.7	1937.8	2404.6	3101.5	3997.4	4870.5	5844.0		
☋	1146.5	1500.4	2024.0	2465.0	3256.7	4135.4	5034.4	5990.5	6878.9	☋
♀		1521.7	2059.5	2489.8	3320.6	4192.2	5101.9	6050.9	6903.8	♀
☉			2161.0	2560.8	3503.2	4354.5	5294.7	6223.4	6974.8	☉
☽				2582.1	3558.0	4403.2	5352.5	6275.1	6996.1	☽
♂					3649.3	4484.3	5448.9	6361.3	7031.6	♂
☊						4541.1	5516.4	6421.7	7056.5	☊
♃							5689.9	6577.0	7120.4	♃
♄								6714.9	7177.2	♄
☿									7244.7	☿

TABLE VIII

VARSHIKA – INCREMENT IN LOCAL MEAN TIME

AGE	Increment				AGE	Increment				AGE	Increment			
	D.	H.	M.	S.		D.	H.	M.	S.		D.	H.	M.	S.
0	0	0	0	0	30	2	16	35	00	60	5	9	10	00
1	1	6	9	10	31	3	22	44	10	61	6	15	19	10
2	2	12	18	20	32	5	4	53	20	62	7	21	28	20
3	3	18	27	30	33	6	11	02	30	63	2	3	37	30
4	5	0	36	40	34	7	17	11	40	64	3	9	46	40
5	6	6	45	50	35	1	23	20	50	65	4	15	55	50
6	7	12	55	00	36	3	5	30	00	66	5	22	05	00
7	1	19	04	10	37	4	11	39	10	67	7	4	14	10
8	3	1	13	20	38	5	17	48	20	68	1	10	23	20
9	4	7	22	30	39	6	23	57	30	69	2	16	32	30
10	5	13	31	40	40	1	6	06	40	70	3	22	41	40
11	6	19	40	50	41	2	12	15	50	71	5	4	50	50
12	1	1	50	00	42	3	18	25	00	72	6	11	00	00
13	2	7	59	10	43	5	00	34	10	73	7	17	09	10
14	3	14	08	20	44	6	6	43	20	74	1	23	18	20
15	4	20	17	30	45	7	12	52	30	75	3	5	27	30
16	6	2	26	40	46	1	19	01	40	76	4	11	36	40
17	7	8	35	50	47	3	1	10	50	77	5	17	45	50
18	1	14	45	00	48	4	7	20	00	78	6	23	55	00
19	2	20	54	10	49	5	13	29	10	79	1	6	04	10
20	4	3	03	20	50	6	19	38	20	80	2	12	13	20
21	5	9	12	30	51	1	1	47	30	81	3	18	22	30
22	6	15	21	40	52	2	7	56	40	82	5	0	31	40
23	7	21	30	50	53	3	14	05	50	83	6	6	40	50
24	2	3	40	00	54	4	20	15	00	84	7	12	50	00
25	3	9	49	10	55	6	2	24	10	85	1	18	59	10
26	4	15	58	20	56	7	8	33	20	86	3	1	08	20
27	5	22	07	30	57	1	14	42	30	87	4	7	17	30
28	7	4	16	40	58	2	20	51	40	88	5	13	26	40
29	1	10	25	50	59	4	3	00	50	89	6	19	35	50
										90	1	1	45	00

GLOSSARY

AHARGANA—"Heap of Days." A means by which to determine the days elapsed since Creation.

AKRITI—Arranged, or built.

AMSA—Portion. A division of the zodiac.

ANTARADASA—"In between." A subdivision of a bhukti, or planetary period; used in "progressing" a horoscope.

ANUPACHAYA—Fertile, fruitful. Anupachaya Houses are the 2nd, 4th, 5th, 7th, 8th, 9th and 12th, counted from and including the Ascendant. They are used in determining periods of fertility in women. (Cf., Upachaya.)

ASHTAKA—Eight. Ashtaka Varga, referring to the eight points of the horoscope (seven planets and the Ascendant) used in calculating the strength of transits.

ASRAYA—Having all planets in angles.

ATIKARAKA—Meaning is uncertain. Refers to the longitudinal midpoint of a planet's retrogression, where it is said to be the strongest.

ATMA VIDYA—Man's immortal Self, plus Knowledge.

AYANA—Season of the Year.

AYANAMSHA—The difference in longitude between 0° Aries in the constellations and 0° Aries in the signs, measured along the ecliptic. Used in converting a Western to a Hindu, or constellational, horoscope.

AYURDAYA—Natural length of life.

BALA—Strength.

BHASVADAMSA—"Luminous, or splendid." A planet having twelve favorable vargas in addition to two or more benefic locations by rasi or house.

BHAVA—A state of existing, or being. "House." Bhava Chakra: a horoscope based on trisection of the longitudinal distance between the cardinal points.

BHINNA—In small parts.

BHUKTI—"Enjoyment." One-ninth of a Great Period. The first subdivision of a dasa. Significant in planetary periods of life.

BINDU—Point. A unit of strength in the Ashtaka Varga system.

CHAKRA—Wheel. A term used in Hindu astrology to indicate any diagram of planetary positions, or strengths, including a square-form chart.

CHAKRADAHANI—Reduction of the number of years of natural life which a planet contributes when it is above the horizon at birth. Used in calculating the Ayurdaya.

CHANDRA—Moon.

CHESTA—Motion. Chesta Bala: a division of the Shad Bala based upon the orbital motion of the planets, the phases of the Moon, and the Sun's distance from perihelion.

DASA—A planetary period expressed in terms of Time.

DASAMSA—A minor division of the rasi, being 3°, or 1/10th of a rasi; seldom used.

DEVA—"Bright One." The gods in Hindu mythology.

DEVALOKA—One of the abodes of the spirit, or soul, after death. It is the realm of Desire.

DEVALOKAMSA—"Field of Heaven's Seat." A term used to describe the condition of a planet having seven favorable vargas in addition to two or more benefic locations by rasi or house.

DHARMA—Duty which is owed to the social position to which one is born.

DIK—Direction. Dik Bala: a planet's strength in relation to the points of the compass.

DINA—Day. Dina Bala: a planet's strength according to the ruler of the astrological day of birth.

DREKANA—A major division of the rasi, being 10°, or 1/3rd of a rasi. It is equivalent to the decanates in Western astrology.

DRISHTI—"To see." Drishti Bala: A modification of Shad Bala. Strength of a planet which receives an aspect from another planet within a designated range (30° to 300°), which varies according to the planet.

DUSTHANA—"Evil Standing." Applied to the 6th, 8th and 12th houses of the horoscope, or to the 6th, 8th or 12th houses forward from any planet or point being delineated. These positions are indicative of evil or misfortune.

DWADASAMSA—A division of the rasi, being 1/12th of a rasi, or 2°30′.

EKADHIPATI—"One-strength ruler." A reduction of the natural length of life contributed by any planet in the Bhinna and Sarva Ashtaka Varga Ayurdaya systems.

GANDANTA—A condition in the birth horoscope indicating destruction of the family or clan. It is considered very evil.

GOPURASAMSA—"At the Gate of the Temple." Said of a planet which occupies four favorable vargas in addition to two or more benefic locations in the horoscope.

HORA—Hour. A division of the rasi, consisting of 15°. Hora Bala: a subdivision of Kala Bala, based upon the astrological hour of birth.

IRAVATAMSA—"Extreme satisfaction." Said of a planet which occupies nine favorable vargas in addition to two or more benefic locations in the horoscope.

KALA—Time. Kala Bala: one of the divisions of the Shad Bala, by which a planet's strength is estimated according to various Time factors.

KALATRA RASI—"Place representing the wife." Used in male horoscopes as points of marriage. Kalatra rasis are those ruled by the navamsa dispositor of the 7th house ruler; exaltation rasi of the 7th house ruler; and the rasi-equivalent of the navamsa occupied by the 7th cusp.

KALI YUGA—Age of Kali, or Dark Age, used in reference to the present Age of Man, when it is said he has fallen from spiritual grace.

KARMA—Action, or movement. The manifestation of fate or destiny.

KARMA YOGA—Controlled action. The doctrine of renunciation of the fruits of action and the performance of any action without attachment.

KENDRA—Angular. Kendra Bala: one of the subdivisions of Shad Bala which gives strength to a planet when in an angular house.

KETU—The Moon's South Node, or Dragon's Tail.

LAGNA—Ascendant of the horoscope. Designated by "B" (birth, or beginning), in the rasi chakras of this text.

LINGA—Sex. Linga Bala: a subdivision of the Shad Bala which indicates a planet's strength according to its relative sexual affinity in its rasi position.

LOKA—Realm. The place to which the soul goes after death.

MASA—Month. Masa Bala: one of the subdivisions of Kala Bala, based upon the astrological ruler of the month of birth.

MOKSHA—Emancipation.

MULA—Root. Mula Trikona: "Three-angle root." A combination of planetary rulerships and exaltations which are highly favorable. Distinguished from Swakshetra.

NADI—A minor division of the rasi, being 150th of a rasi, or 12′.

NAKSHATRA—Lunar Mansion, consisting of 13°20′. There are twenty-seven in the zodiac, divided into three sections (Pariyayas) of 120° each.

NAISARGA—"Natural Brightness." A strength in the Shad Bala derived from the relative visible brilliance of the luminaries and planets. A fixed value.

NARAKA LOKA—"Demon Heaven." The lowest realm of afterlife, having a Saturn–Mercury influence.

NATONNA—Meridian. Natonna Bala: a subdivision of Kala Bala which estimates planetary strength based upon the Sun's distance from the meridian.

NAVAMSA—Ninth part. One of the major divisions of the rasi, consisting of 1/9th of a rasi, or 3°20′. It is the most important of the rasi divisions and widely used in delineation.

NEECHA—The point of a planet's exact depression or fall, being 180° from its point of highest exaltation (Uccha).

NIRAYANA—"Year without Seasons." Used to designate a horoscope erected according to the constellational longitude of the planets and cusps. The Hindu chart based on the fixed constellations as opposed to the Western chart (Sayana) based on the moveable zodiac.

PADAM—"Foot." A quarter; 1/4th of a nakshatra, or 3°20′.

PAKSHA—"Wing". Paksha Bala: a subdivision of Kala Bala based upon the Moon being either "light" or "dark," determined by its relative position to its point of opposition to the Sun.

PARAMOCHA—"Highest." Applied to the navamsa of a planet's highest exaltation.

PARAVATAMSA—The condition of a planet having six favorable vargas in addition to two or more benefic positions in the horoscope.

PARIJATAMSA—"Surrounded, or protected." A planet in an angle, the 5th or 9th house, and in at least one other benefic situation. (Cf., Varga.)

PARIYAYA—"To travel through, or around." A 1/3rd division of the Nakshatras, consisting of 120°—or 120 years, considered the ideal length of life.

PITRILOKA—The celestial realm of one's ancestors.

RAHU—The Moon's North Node, or Dragon's Head.

RAJA—Royal; kingly.

RASI—One of the twelve divisions of the constellational zodiac, consisting of 30° of constellational longitude. Rasis are measured from 0° Aries and are analogous to the signs in Western astrology.

RUPA—Body. The complete potential strength of a planet. (Cf., Virupa.)

SAIVASAMSA—Related to Shiva. A planet having eleven favorable vargas in addition to two or more benefic positions in the horoscope.

SAPTAMSA—Seventh part. A division of the rasi, being 1/7th of a rasi, or 41°70′08.5″. Used especially in delineating wealth or the affinity for natural wealth, such as land values.

SAPTA VARGA BALA—"Seven-field-strength." The first of the subdivisions in calculating the Shad Bala, and the most important in determining the virupa value for each of the planets.

SARVA—Whole. The combined totals of the eight Ashtaka Vargas. Also a term used to indicate the method of calculating the natural length of life when Saturn has the highest Shad Bala in the horoscope.

SAYANA—"Year with Seasons." Applied to the sign, or moveable zodiac as used in Western astrology. (Cf., Nirayana.)

SAVYA—Direct. Applied to counting forward in the Nakshatras.

SHAD—Six. Shad Bala: the relative strength of each planet in the horoscope, the calculation of which is required before any detailed delineation can be undertaken.

SHASTYAMSA—1/60th of a rasi, or 1/2 a degree. A symbolic refinement of the significance of planetary position.

SHODASAMSA—A minor division of the rasi, being 1/16th of a rasi, or 1°52′30″.

SIMHASAMSA—"Sitting on the Lion's Throne." Said of a planet having five favorable vargas in addition to two or more benefic positions in the horoscope.

STHANNA—"Standing." Sthanna Bala: the first division of Shad Bala, indicating the amount of stamina with which to resist outside forces, or to stand against adversity.

SWAKSHETRA—"Own field." A term applied to a planet occupying a rasi or rasi subdivision over which it has ordinary rulership (comparable to planetary rulership of signs in Western astrology).

TRIBHAGA—"Three-divisioned." A subdivision of Kala Bala, in which day and night are each divided into three parts, the planetary ruler of which bestows virupa strength according to the position of the natal Sun, with the exception of Jupiter, which always receives full 60 virupas of Tribhaga.

TRIKONA—"Three-angled."

TRIMSAMSA—One of the major divisions of the rasi, being 1/30th of a rasi, or 1°.

UCCHA–Exaltation. Uccha Bala: a subdivision of Shad Bala based upon a planet's relative distance from its exact exaltation point. (Cf., Neecha).

UPACHAYA–"Eclipsed, or darkened." The 3rd, 6th, 10th or 11th houses in a horoscope, either from the Ascendant or a given planet. Used in establishing periods of infertility. (Cf., Anupachaya.)

UTTAMAMSA–"Elevation." The condition of a planet having three favorable vargas in addition to two or more benefic locations in the horoscope.

VAISHESHIKAMSA–"Containing all dignities." Said of a planet which occupies thirteen favorable vargas in addition to two or more benefic positions in the horoscope.

VARGA–"Field." A division of the twelve constellations, the rasi being the first and major division, while its subdivisions constitute the remaining vargas. The term Varga is also used to indicate a planet in a particularly favorable position in the horoscope, such as occupying an angle, the 5th or 9th house, or is in exaltation, Mula Trikona, its own or a Friend's rasi or subdivision, or is conjunct Jupiter or Venus.

VARGOTTAMA–The navamsa of the same name as the rasi in which it is placed. Planets so located are said to be Vargottama, and are very fortunate.

VARSHA–Year. One of the subdivisions of Kala Bala, based upon the planetary rulership of the astrological year of birth.

VARSHIKA–A Solar Return horoscope according to the constellations.

VIKRAMA–Courage. Particular applicability to 3rd house delineation. Akin to Mars and function of the adrenal glands.

VIMSHOTTARI–A system based on a hundred and twenty years of life. The method of progressing the nirayana horoscope according to the Moon's position in the Nakshatras.

VIRUPA–1/60th of a rupa. The maximum strength given any planet or point in the horoscope.

VYSHNASAMSA–Related to Vishnu. A planet which occupies ten favorable vargas in addition to two or more benefic positions in the horoscope.

YOGA–Union (with the Divine).

YUDHA–Strife. Yudha Bala: a modification of Shad Bala, applied when two planets (the luminaries excluded) are within 1° of conjunction.

YUGMA–"Even–Odd." Yugma Bala: a subdivision of Shad Bala which indicates planetary strength according to occupancy of odd or even rasis or navamsas.

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